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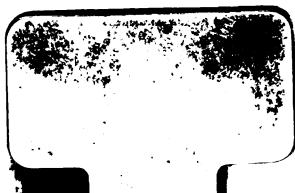
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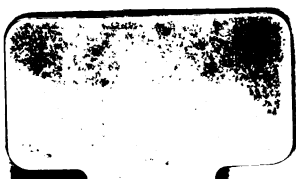


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THE
VILLAGE CHURCHMAN

FOR
THE YEAR OF OUR LORD

1843.



EDITED BY THE

REV. JOSHUA FAWCETT, M.A.,

INCUMBENT OF WIBSEY, BRADFORD, YORK,

AND DOMESTIC CHAPLAIN TO THE RIGHT HON. LORD DUNELM.



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THE VILLAGE CHURCHMAN.

No. LXI.]

JANUARY, 1843.

[NEW SERIES.]



RIPON CATHEDRAL.

Cathedral Institutions.

THE CHURCH OF ENGLAND MORE ANCIENT THAN
THE CHURCH OF ROME.

THE question "*Where was the Church of England before Luther?*" was one proposed by Cardinal Bellarmine, the Jesuit Campian, and others, in the reigns of Queen Elizabeth and of James I. Many elaborate works were published in answer to it. It might be retorted with greater truth upon the Romanists, "*Where was the Romish religion before the Council of Trent?*" which confirmed all the innovations of Popery, and was concluded only about the year 1563, long *after* Luther began to preach against the profligate sale of indulgences. The Romish religion comes into the world 1564 years too late to be the religion of the true Church of Christ; because *all* the dogmas peculiar to the Romish Church were never collected together in one formulary, until Pius IV. reduced them into the form of a creed, by annexing twelve additional articles to the Nicene Creed, and publishing the whole in a bull as a creed in the year 1564, and which is now called, after him, Pope Pius' Creed,

"Instead, therefore, of the Roman being the most ancient of churches, the adoption of this creed makes it to be the newest and the latest. The opinions and doctrines which the twelve articles of that creed submit to us as a condensed profession of faith, had hitherto been open, and merely controverted questions among Christians. Certain councils had decided, at various times, that these doctrines should be received by Christians as the doctrines of the Church; and canons and ecclesiastical laws were enacted to enforce the decisions of councils. The punishments which these canons decreed upon the Christians who were unwilling to submit to them were exile, deposition, imprisonment, or the stake; but these several modes of punishment were uniformly unable to prevent many, in all ages of this period, and in all countries, from dissenting from the decisions of these councils. The Council of Trent, however, enabled the Bishop of Rome to submit to the world all those controverted decisions in the form of this creed, and to enact that the principal disputed propositions which had divided the churches should be received as articles of faith. Now a church is not completely formed, whatever be its discipline or its controversies, until its creed is defined and known. The creed of the Church of Rome was not fully defined, and could not therefore certainly be known (if the articles of the creed of Pope Pius IV. constitute its faith) until the year when the creed was published; because the articles which it declared to be the faith of the Christian had never been previously received as its faith by the universal church. But that creed was drawn up and published as the faith of the Church of Rome (A.D. 1564) after the establishment of the faith and doctrine of the Church of England (A.D. 1535) in their present form. *The Church of Rome, therefore, in its present form, is of more recent origin than the Church of England in its present form.*"—Rev. G. Townsend's *Preface to the "Life of Foxe,"* p. 27.

The following anecdote will serve to illustrate the same truth. It is extracted from a work, entitled "Appeal to Common Sense," written (A.D. 1770) by the Rev. Philip Skelton:—"About sixty or seventy years ago, there was a poor man in Dublin, who earned a scanty subsistence on a loom, but found time on Sundays to read the Scriptures, and a few other books of easy digestion. This man, in the shops and streets of the city, entered into frequent controversies with Jesuits, and other abettors of Popery; wherein he was thought, at least by Protestants, to have generally the advantage. After some time, a Jesuit of more than common eminence gave him a challenge to enter into an argument with him in the Tholsel of Dublin, on a day and hour prefixed. A vast concourse of people, and some bishops, assembled on the remarkable occasion. The Jesuit asked him—'Where was his religion before Harry the Eighth?' The weaver, looking attentively at his countenance, as if he ob-

served something extraordinary, asked him, 'if he had washed his face that morning?' and had an affirmative answer. 'Where, then (said the weaver), was your face before you washed it?' Here ended the dispute in a very sensible peal of laughter, set up by common sense. This poor man, whose name is lost, as that of the poor man in Ecclesiastes, who saved a city by his wise counsel, knew perfectly well that our Reformers did not undertake, as the Genevans did, to *form* a new church, but to *reform* the Church of England."

The Church contracted, in the coming down from the apostles' days, a great deal of rust by the falseness and carelessness of its keepers, particularly by the Church of Rome. The Reformers scowered off the *rust*, and kept the *metal*; *that* is the Romish religion, *this* is the English. The members of the Church of Rome added false doctrines to the Christian faith; our Reformers left the one, and kept to the other: *this* is *ancient*, *those* are *new*. Our religion is the same with that of the early Christians, martyrs, and confessors, believed in the first three hundred years, and defended by all councils truly general. Our religion in those first ages was in Palestine, in Greece, in Antioch, where *the disciples were first called Christians* by divine appointment, (Acts xi. 26); in Britain, where it was planted in the apostolic age, if not by St. Paul himself; and in Rome, and wherever the great labours of her first apostles carried her to the different and remote countries of the world. It suffered, indeed, great variety of changes and conditions by the interest and wickedness of men. Sometimes more adulterated, and sometimes more pure, it fitted from country to country; sometimes greater, and sometimes smaller in its number—sometimes in a dejected, and sometimes in a more flourishing state. But somewhere or other it was, entire and without mixture, as it was at first given to the world. And such an old religion we are of; holding fast neither more nor less, neither adding to nor diminishing what Christ and his apostles taught. These considerations sufficiently prove the antiquity of our Church, and fully justifies her claim to an origin long prior to that of the Church of Rome.

Ripon.

It appears that a monastery of the Benedictine order was founded here, by grant from Alchrid, king of Northumbria, A.D. 661, by Eata, abbot of Lindisfarne and Melrose. It was greatly enlarged by Wilfrid, Archbishop of York. He erected a stately structure, which, according to William of Malmesbury, was "celebrated for its curious arches, its fine pavements, and winding entries." It was made a sanctuary by King Athelstan. The remains of Wilfrid were deposited on the south side of the altar, A.D. 711; but the bones were removed, A.D. 940, to Canterbury, by Archbishop Odo. Of the monastery no vestiges are supposed to remain. In the ninth century it was plundered and

burnt by the Danes. Archbishop Thurston, in the reign of Stephen, rebuilt the church, which was destroyed by the Scots, and remained a ruin until rebuilt from its foundation by Archbishop William de Melton, in the reign of Edward III. The church is dedicated to St. Peter and St. Wilfrid.

By the late ecclesiastical arrangements Ripon became again (for it had formerly been an episcopal see) a separate bishopric, formed out of certain portions of the diocese of York and Chester. The first bishop under this arrangement is the present one, the Right Rev. Charles Thomas Longley, D.D. Consecrated A. D. 1836.

DIMENSIONS.

	<i>Length.</i>	<i>Breadth.</i>
Nave	171 feet	87 feet with side aisles.
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THE VALUE OF THE WORD OF GOD.

BY MRS. RILEY.

“And the word of the Lord was precious in those days.”—1 Samuel iii. 1.

A SHORT time since I heard a beautiful and excellent discourse on the words quoted at the head of this paper; and as the value of a sermon does not consist in the pleasure it affords to the *ear* during the space of its delivery, but in the impression it leaves on the *heart*, I cannot yield a better testimony to the worth of this particular discourse than by noting down for my fellow-villagers some of the train of thoughts to which subsequent meditation on the passage gave rise.

The word of the Lord was *precious*: yes, even before it was transcribed for generations then unborn, the very initial promise of the Bible conveyed a precious hope to fallen Adam. Our first parents doubtless hoped their first-born was the man gotten from the Lord to restore their honour; but could they have looked forward to the centuries intervening between the promise and its fulfilment, how would their hearts have sunk within them, at beholding the consequences of their sin! The crimes and sorrows, the wars and pestilences, at once the fruits and punishment of guilt, would have made sin appear more exceeding sinful; but still their faith must have prevailed, because it was born of God, and they would have rejoiced to think that in the fulness of time, he who had spoiled and triumphed over them should be vanquished by the promised seed of the woman.

The word of the Lord was precious to Abraham, when he was assured of an earthly progeny numerous as the sand of the sea,

and a spiritual seed bright as the stars of heaven ; but yet more precious when the eyes of his understanding were enlightened, and by faith he looked to the coming of a Saviour, and "rejoiced to see his day." David repeatedly assures us how precious the word of the Lord was to him ; every epithet which can yield it honour, every illustration which can enhance its value, every simile which can display its power, are employed again and again. He never wearied of the theme, for he felt that the word, like its author, was inexhaustible in its blessings, and unchangeable in its truth. But turn to the Bible, and see how small a portion of the written word was in the possession of the patriarchs, before David gathered that blessed treasury of devotion, to which he added so bountifully. The books of Moses and Samuel were all in which the child of God could study his will ; but even here David found such a transcript of the mind of God, as proved him holy, just, and merciful—long-suffering, yet of purer eyes than to behold iniquity—jealous, yet pardoning iniquity, transgression, and sin.* This image of God reflected in his word, is the very test that proves its intrinsic worth : it reveals that Almighty Being, with whom we have to transact a work of infinite moment ; it proves that he hates sin, yet willeth not the death of a sinner, and points out the way by which He can be just to his perfections, yet justify the transgressor that believeth in Jesus. If, then, to the saints of old, a fragment of the word of the Lord was precious, what epithet can decrbe its present value, with the addition of the devotional writings of the sweet psalmist, the vivid descriptions of the evangelical prophet, the awful threatenings of Jeremiah, the fulfilled and unfulfilled prophecies of Daniel, and above all, that new and better covenant to which the old was but as the morning star before the Sun of Righteousness.

The power of God has protected what his mercy completed ; and the law and testimony have remained perfect and unimpaired during eighteen centuries ! They are still the fountain of truth, the anchor of hope, the security of faith. Superstition and ignorance, feeling their hostility, veiled the word of the Lord for a time under a tissue of deceit : but when God arose to shake mightily the earth, a studious monk found a neglected copy of the Scriptures in the library of his monastery, and without other aid than an honest heart, without other guide than the secret influence of the Holy Spirit, he found in them the precious pearl of truth. It was under the banner of the word of God that Luther combated and foiled the power of Popery ; as he learned the lessons of truth he taught them to the astonished nations, and thus was burst asunder the prison-house of superstition, and the intellect of many was set free, for

* There are some excellent remarks on the value of the historical books of the Bible, in Bridges' "Exposition of the 119th Psalm," v. 52.

where the spirit of the Lord is, there is liberty. We are still Luther's debtors; the new standard of judgment to which he appealed from the words of tradition, and the false philosophy of the schoolmen, is open to every one; instead of the solitary Bible of the Augustine monastery, or the ponderous copy of the Scriptures chained to the desk of the parish church, the word of God is in almost every house of this land of Bibles. The articles of our Church challenge comparison and court enquiry, and very precious is it to have such a standard by which to try the various opinions which spring up on all sides; to the law and to the testimony, if they will not bear the touchstone they are not the sterling gold.

Reader, have you a Bible, and do you prize it? Are you only the *possessor* of the word of God, or do you *use it*? Do you study it daily with prayer to Him who indited it—to Him who alone can carry it with power to your consciences? for the eye may glance over the surface, unaware of the precious ore below that waits but for a diligent search to reward thee with a treasure that shall never fail. The pearls of earth will sully, and its fine gold become dim; but “the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold.” Precious are they as a guide in difficulty, a light in uncertainty, a comfort in sorrow—precious in every circumstance and situation of life, and precious, most precious, is the word of God in the chamber of sickness, and upon the bed of death.

THOUGHTS FROM THE GRAVE.

LIFE to the Christian is a scene of thoughtfulness.

The death of another than himself is so likewise.

Who can go to perform the last offices for a departed one, and not feel impressed at the moment, at any rate, with solemnity?

But, the “devouter sort” would “read, mark, learn, and inwardly digest;” for the future here—

At this time there is to be “read” a lesson of morality—humiliating as regards the pride of human nature, a lesson of immortality—as the seed sown shall rise again—to *what end*? is the great question.

At this time there is to be “marked” the dealing of Him “who gave and who hath taken away”—who, mysterious word to many, but comforting one to the Christian—“in very faithfulness” causes trouble, who “does not willingly grieve or afflict the children of men.”

At this time is it necessary to “learn” many a nearer step to God—many a closer tie to the Redeemer—many an aspiration for the spirit’s care—many a supplication for Jehovah’s aid.

At this time is it desirable “inwardly (to) digest” this trying dispensation—evidently from “the Father of Mercies and the God of all Comfort” (2 Cor. i. 3), to our health, strength, and growth.

The pictured future we may never reach!—brighter hopes than ours have been closed with the grave; “the moist and unwholesome cloud” has been “reflected upon” the “faces” of beloved ones—and the “sides of the weeping vaults” have been “the longest weepers for (the) funeral.”

But if hopes of heaven well founded in Christ—if repentance, faith and obedience—if *the merits of Christ* and *an interest in his atonement*—if such have had their true and buoyant sway—according to (Rev. xxii. 20),

“Surely I come quickly.”

“Even so come Lord Jesus!”

SCENES AND SKETCHES FROM MEMORY.—No. XII.

BY JOSEPH FEARN.

THE OLD YEAR OUT AND THE NEW YEAR IN.

“Behold! far onwards, waving on the wind,
I saw the skirts of the departing year.”—*Coleridge*.

“I heard aright—
It is the knell of my departed hours.
Where are they? With the years beyond the flood.
It is the signal that demands dispatch—
How much is to be done!”—*Young*.

How rapidly has the past year, with its varied scenes, fled away! and ere a few days more have terminated, we shall be on the threshold of another. It seems but as yesterday that I meditated the plan of presenting to my readers those simple sketches which from month to month have been fetched from the recesses of my memory; and I would take this opportunity of ascribing all praise and glory to my heavenly Father, “without whom I can do nothing,” for permitting me to prosecute in an unbroken form this series of papers; and this ascription I would accompany by the fervent prayer, that he would deign to bless in the highest sense these humble effusions of my pen, to the good of those who have read them—that what is amiss may be forgiven, and that what is written in accordance with his word and will may be promotive of his glory and the good of my fellow mortals—for this, after all, should be the aim and end of all we do and as long as Jehovah gives me the means and the opportunity for using the pen, I will devote it (his spirit helping me)†

cause of truth, and for the "maintenance of his holy religion and virtue."

In entering upon another year, our thoughts are naturally directed into a review of the past, and an anticipation of the future; and if our minds are fitly constituted, we shall be led primarily to ponder on the long suffering goodness of God in sparing us for so protracted a period, notwithstanding our provocations and offences; and not only in sparing us, but in loading us daily with the choicest of his favours. At such seasons of retrospective meditation we think we hear the accents of that tender, compassionate voice, "Let them alone *this year also*;" and we feel that Jesus is at the right hand of the Father, "ever living to make intercession for us."

But not simply does such a season as the present create in our minds an admiring memory of our God's forbearance and mercy towards us, but it suggests immense material for self-abasement and deep contrition of spirit. Who amongst us can look back upon the last year, without seeing a long roll spread out before him, containing a catalogue of sins committed and duties omitted—a catalogue so fearful in its length, that he is almost driven to despair, lest the year should close upon him for ever, and not one item in the frightful list should be cancelled in his favour. Surely, the first few hours of the new year can never be better occupied than by the review of God's mercies, to make us thankful, and the recollection of our transgressions to make us humble.

It was thus that Walter C—— spent the last evening of the expiring year. He had quitted the circle of his own dear fire-side, around which he had gathered his children and domestics at the hour of nightly worship—there, on the family altar, he had offered the sacrifice of a heart, broken and contrite, on account of sin; and while he confesses, not for himself alone, but as the organ of the rest, the iniquities of the year past, the good man's voice would gather strength, as a heavenly hope whispered in his ears, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." There in that room of evening worship, he had read and expounded the sacred page, selecting such passages as were suitable to the departing season, and then having commended the undivided household to God, he dismissed them to their places of repose, while all alone, and silently, he tarried in that apartment of devotion, with his precious bible open before him, thus to see *the old year out and the new year in*.

Not so did his opposite neighbour, Harry B——, spend the remaining hours of the closing year. In a richly furnished drawing-room, lighted by many brilliant lamps, filled by numerous splendid guests, sat the owner of the mansion, surrounded by all that was gay, listening to the fascinating strains of lovely music, and witnessing the fairy forms of many as they tripped it upon "the light fantastic toe," a scene, relieved only by some two or three groups of card players, throwing all their energies

into the all-engrossing game before them. From without, the chime of the parish church kept ringing the memento of the year's departure, till the midnight clock uttered the knell of another period of time.

But the mind of the worldling was filled with other thoughts than those which so solemn a season is calculated to inspire; his soul was fastened upon the objects of sensual delight by which he was surrounded, and amid the minstrelsy of his musicians, the merry dance of his young ones, and the joke and jest of his companions, *he saw the old year out and the new year in.*

Now I have briefly drawn two sketches, both familiar to my own mind, and having pencilled them for the observation of my reader, I would bid him "look on *this* picture and on *this*," and ask him seriously which is the most appropriate scene for such a season as that when the sketches were drawn. Let it not be supposed that I would pronounce condemnation upon all those innocent diversions and harmless convivialities which serve to cement, while they gratify the dearest charities of life, and the sweetest associations of human kind. The musical party, the pleasant *conversazione*, the juvenile game, each and all in their proper place and time are unobjectionable, nay, are admirable; but I have always held that the last evening of the old year ought to be devoted to far other pursuits than those which I have sketched at the mansion of Harry B——.

Far more happily did Walter C—— arise on the morning of New Year's Day; like the wedding guest in Coleridge's Ancient Mariner,

"A better and a wiser man
He rose the morrow morn."

And with the language of prayer, "Hold thou me up, and I shall be safe," he went forth with a cheerful smile and an open brow to the duties of his calling, and to the domestic enjoyments of his family.

Fatigued, nay, even prostrated, by the dissipating engagements of the past night, Harry B—— lay on his couch asleep, long, long after the sun had risen upon the earth, and then awaking up with a headache which "nailed him to a noonday bed," found himself disqualified either for duty or pleasure. Perhaps he felt some reproach of conscience, whispering that he had not rightly improved the solemnities of the season; and, it may be, reminding him of that God whose praise he had never sung, though he had spared him through the past year, and permitted him to open his eyes upon the dawn of another. Be this as it may, he wore no such happy smile as that which played on the countenance of his pious neighbour, but as each month of the year rolled away, he kept furnishing a practical comment on the words—"Surely every man walketh in a vain show; surely they are disquieted in vain."

Oh, let us begin, continue, and end each year that is gracious!—given us, with God; and while those "who are living with"

God, in the world" are commemorating the departure of the year amid the mirth of tabrets, the sound of viols, the tinkling of feet, the throwing of dice, and the draughts of the wine cup, let us, who are of the day, be sober; and if practicable, let us retire from society, steal away during the few expiring moments of the year, and entering into our closets, spend the time with our Father, who seeth in secret. Thus, when the last hour of our year of probation shall come, we may be like those servants who shall be expecting their lord when he returns from the wedding, and who, when he knocketh, shall open to him immediately:



Village Sketches.

NO. I.—THE VILLAGE CHURCH.

"As star that shines dependent upon star
Is to the sky while we look up in love;
As to the deep fair ships which though they move,
Seem fixed to eyes that watch them from afar;
As to the sandy desert fountains are,
With palm-groves shaded at wide intervals,
Whose fruit around the sun-burnt Native falls
Of roving tired or desultory war—
Such to this British Isle her Christian fanes,
Each linked to each for kindred services;
Her spires, her steeple-towers with glittering vanes,
Far-kenned, her Chapels lurking among trees,
Where a few villagers on bended knees
Find solace which a busy world disdains."

It affords great pleasure to the writer of this sketch to know that the *Village Churchman* has had a wide circulation, and that it has been owned and blessed by the Great Head of the Church, so as to be extensively useful. He therefore begins this year by proposing a Series of Papers respecting the *living*, after paying

some "Visits" last year, and the preceding year, to the "*Graves* of several eminent great men." Thus, both the *dead* and the *living* will afford some useful instruction to the reader.

The VILLAGE CHURCH demands our first attention. Situated, as the one to which we refer, is, not far from the well cultivated banks of a noble river, in the midst of a fine agricultural parish, and lifting up its venerable steeple among large yew trees and oaks, we approach it with delight. A turnpike road leads through the village from one small market town to another, and a stage coach passes and repasses once a day. It is therefore not altogether secluded from the public, but at the same time it is sequestered and retired. The Church stands on an eminence on one side of the village: the grave-yard is an exact circle. There are four ancient yew trees, planted by hands that have long mouldered into dust, opposite the four corners of the sacred edifice; so that on entering the churchyard on the south, a fine and solemn effect would be produced on the mind. Once, when I was a boy in the village school (of which I shall give an account in a future number), the scholars, amounting to about twenty in number, having borrowed a few short ladders of the farmers, climbed up into one of these trees, on the fourth of June, being the birth-day of our good old King George III.; and when we all got seated on the branches, we began the national anthem, "God save the king," and sung it through to the no small amusement and wonder of the villagers. After this we set up several shouts. This school exploit, though upwards of fifty years ago, is still remembered.

But we must pass through the yard, with its oaks and yews, and enter the porch, through which we pass into the church. The tower at the west end was very well built, large and lofty, and it contained a musical peal of eight bells. The ringers we shall notice again. An aisle extended the whole length of the nave, on each side of which were rows of old oak benches with backs, and kneeling-boards in front, where the parishioners, without distinction of rich and poor, stood, sat, and kneeled on every returning Sabbath. Those who first entered the church had their choice of places; those who came late were content with any vacant form. The roof was lofty; the chancel was spacious; the holy table was becoming its use; the reading-desk and pulpit were suitable to the rest of the structure. Antiquity, neatness, strength, and beauty characterized the whole place. A large gothic window was over the communion-table, and several other gothic windows, well glazed, were on the north and south sides.

Many a Sunday have I spent in this old church. Here I was baptized and confirmed; and here I first received the blessed sacrament of the Lord's Supper. Here my ancestors are interred; and here I have often had the privilege to proclaim the glad tidings of salvation to my poor countrymen. "We preach

Christ crucified" (1 Cor. i. 23) was my first text within these walls; and it is now nearly forty years since that day. I shall never forget the kind attention of my fellow-parishioners to my youthful attempt to set before their well-instructed minds the glory of the Saviour.

There were several plain and several beautiful monuments in the church, to commemorate departed worth. In the church-yard, too, there were many tomb and head-stones, with many a hillock under which "the rude forefathers of the hamlet slept," without any stone to record their names. What quietness and peace reign in a village church! How pleasing is the village sabbath, when so many friends meet and worship together! When the doors are closed, what silence! A few birds only among the trees show any life—all are dead!

Supposing that there were only this one church in the length and breadth of our island, there would be multitudes of people thronging from day to day to see such a gratifying sight; but alas! we forget to value our privileges because they are common. We have at least five thousand village churches in Great Britain, each of which is full of local interest, yet we often pass them on our journeys without any decent or grateful reflection. Should we not remember the history of our own land, once heathen, now Christian?

Lord, we have heard thy works of old,
Thy works of power and grace!
When to our ears our fathers told
The wonders of their days.

How thou didst build thy churches here,
And make thy Gospel known;
Among them did thine arm appear—
Thy light and glory shone.

In God they boasted all the day,
And in a cheerful throng
Did thousands meet to praise and pray—
Thy grace was all their song.

Let peace within thy walls be found,
And ever rich supplies;
Let faith, and love, and joy abound,
Where'er thy temples rise.

May every village, town, and city churchman join in such strains of praise and prayer, so that by Divine grace he may so worship God in his earthly house, that at the last he may be found numbered among the saints in glory everlasting! Amen.

Dec. 28, 1842.

W. M.

UNITY OF THE CHURCH.—No. XXIII.

(1 Cor. i. 10).

HE would be thought a strange sort of critic, who, in considering the merits of a confessedly well-written book, should pass by all that was excellent in it, and confine his remarks only to some seeming inaccuracies, which, at the same time, were not really such, nor could, except by singular ignorance or misapprehension of the subject, be so regarded. And yet this is generally the course with Dissenters, in their mode of dealing with some of the formularies of the Church of England. More especially has this been the course with the service appointed for the burial of the dead. Every objection that could be urged has been brought forward against one or two expressions, of apparently doubtful character, while the whole of the rest of the service, beautiful and appropriate as it is, has often been passed over, as if unworthy of notice. It has appeared as though some judicial blindness had seized upon the objects, as to the suitableness of the service, considered as a whole, and with reference to the mournful occasions when it is appointed to be used; while in regard to the expressions alluded to, they have been singularly keen-sighted. But the truth must be told. There has been the *wish* to find fault—hence their keen-sightedness in the one case. It has not suited their purpose, nor would it tend to promote the interests of Dissent, to approve where approval was due—hence their apparent blindness in the other. It will be the purpose, therefore, of the following remarks, to place before the reader the expressions objected to, in their proper connection, and so show that the objections themselves are utterly groundless—have no real force.

We must, however, first notice the rubric prefixed to the service, for that rubric expressly declares, “that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.” It negatively then limits the use of the service to the burial of those who die *after* admission into the Church, and who have continued to the last in her communion.

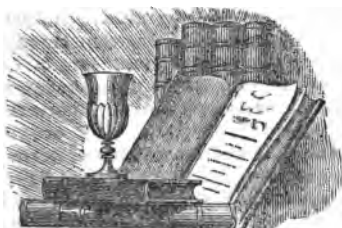
Now it has already been intimated in a former paper, that those in communion with the Church are not regarded by her as merely professing the Christian name, as distinguished by nothing more than the outward mark or badge of membership, but as real genuine disciples of Christ. She makes no allowance for insincerity or hypocrisy, but in every office, in every formulary, plainly enough teaches those who belong to her what they ought to be. In the burial service, therefore, as in every other, the professed character of her members is regarded as including all that constitutes a true faithful disciple and follower of her Lord. Keeping this consideration in view, we may find the less difficulty in vindicating the use of the expressions already referred to, and so strongly condemned by the adversaries of our Zion.

And what are those expressions? The former is found in the portion of the service which the officiating minister repeats while committing the body of the deceased to the ground. The entire passage is as follows:—"Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear *brother* here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body." And is not the Church justified in prescribing the use of these words, at the interment of the mortal remains of her members; they as such having, during their lives, enjoyed that ample provision for their spiritual edification which she has in all her ordinances made for them; and the use of which, God himself promises so repeatedly to bless? Assuredly she is. Some of them may indeed have refused to attend upon those ordinances, or may, through their own insincerity, have derived no benefit from them. But, as already remarked, the cases of persons like these are not contemplated, neither ought the rule of her services to be relaxed to accommodate their sin.

But we must further direct the attention of the reader to a peculiarity in the language above cited, which has often, and on various occasions, been noticed by others, as well as by the writer of the present article. The former part of the passage before us has a *direct reference to the deceased*. The latter is expressed in language *so general*, as to apply equally to the bystanders or believers at large. It is a truth, referring only to *the departed*, that God hath taken to himself *his* soul, or that *his* body is committed to the ground; but "a sure and certain hope of *the* resurrection to eternal life, through our Lord Jesus Christ," not *his* resurrection, is affirmed; while further we assert, that Christ "shall change *our* vile body, that it may be like unto his glorious body." If, then, any hesitate to join in the application of the *latter* clauses of the passage in question to the deceased, the general character of the language is such as to meet *their* case, while it, at the same time, knocks from under them their ground of objection to its use.

But there is another expression in the collect, with which the service closes, that, in like manner, has furnished occasion for cavil to the Dissenter. The minister, in his own behalf, and in that of all present, prays, "We meekly beseech thee, O Father, to raise us from the death of sin, to the life of righteousness; that when we shall depart this life, we may rest in him (Christ), as our hope is, this our brother doth." It is affirmed, that the hope here expressed was, in numberless cases, no warrant from the previous life or conduct of the dead. The same answer, however, to the former objection, applies also here, and with increased force, since we are surely at liberty to entertain, and to express, with reference to a Christian brother, *at the least our*

hope. We might have been forbidden to express our *firm conviction*, or *assured belief*; but we may certainly be allowed to *hope*. There is not, then (so it appears to the writer, and he trusts, also to the reader), much cause for dissent derived from the objections just considered. There is as little, he also thinks, from those, so pertinaciously urged against the office for the administration of baptism and the visitation of the sick. Dissent, therefore, so far as these offices are concerned, must seek its justification elsewhere. The liturgy of the Church of England affords none. *The word of God forbids all divisions in his Church, much more all separations from her.* And this being so, the Dissenter, in regard to these offices, is left deprived of his boasted pleas, nay, even without excuse. B.



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

OF THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

Sect. I.—1. *Of the Rubrics before the Offices.*

It appears, by ancient writers, that the sacrament of baptism in the old time, was not commonly ministered more than twice in the year, at *Easter* and at *Whitsuntide*: at *Easter*, in remembrance of Christ's resurrection, of which baptism is a figure, (Rom. vi. 4); and at *Whitsuntide*, in remembrance of the three thousand souls baptized by the apostles at that time (Acts ii. 41). For this reason, in the Western Church, all that were born after *Easter*, were kept until *Whitsunday*; and all that were born after *Whitsunday*, were reserved until next *Easter*; unless some imminent danger of death hastened the administration of it before.

— Our Church has enlarged the times for baptism, and now permits it to be administered upon any Sunday or other holy-day, and if necessity so requires, upon any other day.

2. The next rubric is concerning the *godfathers* and *godmothers*; the use of which, in the Christian Church, was derived from the Jews, as well as the initiation of infants itself. And it is by some believed, that the *witnesses* mentioned by Isaiah, at the *naming of his son* (Isaiah viii. 2), were of the same nature with the sureties. In the primitive Church they were so early, that it is not easy to fix the time of their beginning. Wheatley observes, "how long the Church has fixed the *number* of these sureties, I cannot tell: but by a constitution of Edmund, Archbishop of Canterbury, A.D. 1236, and in a synod held at Worcester, A.D. 1240, I find the same provision made as is now required by our rubric, viz., *that there should be for every male child that is to be baptized, two godfathers and one godmother; and for every female, one godfather and two godmothers.*" By the twenty-ninth canon of our Church, *no parent is to be admitted to answer as godfather for his own child: and for this reason, because the parents are already engaged under such strict bonds, both by nature and religion, to take care of their children's education, that the Church does not think she can lay them under greater; but still makes provision, that if, notwithstanding these obligations, the parents should be negligent, or if it should please God to take them to himself before their children be grown up, there yet may be others upon whom it shall lie to see that the children do not want due instruction, by means of such carelessness, or death of their parents. And for a further prevention of people's entering upon this charge, before they are capable of understanding the trust that they take upon themselves, it is further provided, by the above mentioned cause, that no person be admitted godfather or godmother, before the said person so undertaking hath received the holy communion.*

3. The third rubric requires that when children are to be baptized, the parent shall give knowledge thereof over-night, or in the morning, before the beginning of Morning Prayer, to the curate. And the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the Last Lesson at Morning Prayer, or else immediately after the Last Lesson at Evening Prayer, as the curate by his discretion shall appoint. The *font* was perhaps so called, because baptism, at the beginning of Christianity, was performed in *springs* or *fountains*. They were at first built *near* the church, then in the *church porch*, and afterwards placed in the church itself, but still keeping at the *lower* end, to intimate that baptism is the *entrance* into the mystical Church. The eighty-first canon of our Church requires that the font be made of *stone*, because, saith Durand, the water that typified baptism in the wilderness, flowed from a *rock*, and because Christ, who gave forth the living water, is in Scripture called the *corner-stone* and the *rock*.

The Bible.

“The largest and clearest print can never assist our sight as long as a covering remains before our eyes. The best commentary cannot enlighten the mind until the veil is taken away from the heart. O how needful then is the prayer—Unveil—open thou mine eyes, that I may behold the wondrous things that are in thy law : ‘Let the veil be taken away from the law, that I may understand it; and from my heart, that I may receive it.’”—*Bridges*.

THE NEW TESTAMENT.

THE books of the New Testament may be arranged under the following four-fold division :—

- I. The Historical Books.
- II. The Epistolary or Doctrinal Writings, particularly those of St. Paul.
- III. The Catholic or General Epistles.
- IV. The Revelation of St. John the Divine.

I. THE HISTORICAL BOOKS.

These books comprise the four Gospels and the Acts of the Apostles. The word *gospel* is derived from two Saxon words which mean *good tidings*. The authors of these books have acquired the title of evangelists.

ST. MATTHEW.

Matthew, surnamed Levi, was the son of Alpheus, but not of that Alpheus or Cleopas who was the father of James, mentioned in Matt. x. 3. He was a native of Galilee. Before his conversion he was a publican or tax-gatherer, and while employed “at the receipt of custom,” Jesus called him to be a witness of his words and works, thus conferring upon him the honourable office of an apostle. Matthew wrote about eight years after the death of Christ. He gives us the genealogy of Christ, according to his *legal* descent from Joseph, and thus shows his title to the throne of David, according to the Jewish custom. It may be observed he traces the genealogy of our Lord forward from Abraham to Joseph; whereas Luke traces it backward from Joseph to Adam.

ST. MARK.

This evangelist, whose Hebrew name was John, was nephew to Barnabas (Col. iv. 10), and the son of Mary, a pious woman of Jerusalem, at whose house the apostles and first Christ

often assembled (Acts xii. 12). He is supposed to have adopted the surname of Mark when he left Judea, to preach the Gospel in foreign countries. His Gospel is thought to have been written under the inspection of the Apostle Peter, at the request of the Christians at Rome. He wrote probably between the years 60 and 63.

ST. LUKE.

St. Luke was probably descended from Gentile parents, and in his youth embraced Judaism, from which he was converted to Christianity. He was a physician, and a companion of the apostle Paul (Acts xvi. 10; xxvii. 1, 2; xxviii. 7, 16; Col. iv. 14; 2 Tim. iv. 11; Philemon 24), who possibly alludes to him 2 Cor. viii. 18. He wrote his Gospel about the year 63 or 64.

ST. JOHN.

This evangelist was the son of Zebedee, a fisherman of the town of Bethsaida of Galilee: his mother's name was Salome. He was "*the disciple whom Jesus loved*" (John xiii. 23). Hence we find him at several scenes, to which most of the other disciples were not admitted. He wrote his Gospel about the year 97.

THE ACTS OF THE APOSTLES.

This book was written by Luke, and contains the history of the Church for about thirty years after the death of Christ. It forms the fifth and last of the *historical* books of the New Testament, and connects the Gospels with the Epistles; being a useful postscript to the former, and a proper introduction to the latter.

Notices of Books.

Faithfulness in the Stewardship of the Mysteries of God. A Sermon. By the Rev. T. Dale, M.A. Preached on Monday, Oct. 10, 1842, in the Cathedral Church of St. Paul, at the Visitation of the Right Hon. and the Right Rev. Charles James, Lord Bishop of London. London: Seeley and Burnside. We cannot speak in terms of too high commendation of this sermon. The author truly takes the *via media*, or middle way between those who would make the Church everything, and those who would make the Church nothing. In reference to the importance of preserving unity amongst the ministers of the Church, Mr. Dale strikingly observes, "We shall be equally preserved from disturbing her unity or compromising our own faithfulness, while our rule of discipline is, 'FROM THE CHURCH THROUGH THE BISHOP:' our rule of doctrine, 'THROUGH THE CHURCH

FROM CHRIST.” We wish these sentiments to be strongly impressed upon the minds of all the readers of the *Village Churchman*, as containing the germ of true Churchmanship, and pure and genuine Christianity.

The Divine Warning to the Church, &c. A Sermon by the Rev. Edward Bickersteth, preached before the Protestant Association, Nov. 5, 1842. London: Hatchards.

THIS sermon, like all the works of its excellent author, contains much valuable matter. The notes and appendix contain a mass of information well worthy of attention in these times. We rejoice to find that the Committee of the Protestant Association have resolved upon extending their operations, by issuing in an attractive form, a *series of popular works, calculated to extend Protestant principles, and to counteract the rapid spread of error in the land.* From the list of works in preparation for the press, the most satisfactory results may be expected. We hope this new effort of the committee of the Protestant Association will meet, from the Protestant public, with that measure of encouragement which it most assuredly deserves.

The Teacher's Companion. By R. H. Collins. London: Houlston and Stoneman. 1842.

THIS work contains many sound, and useful, and practical hints as to the best modes of conducting Sunday-schools: The author “designs in it to exhibit the principles of Sunday-school instruction and discipline.” In this attempt he has been abundantly successful. The volume is enriched with an Introductory Essay, from the pen of the Rev. D. Moore, B.A., Incumbent of Christ Chapel, St. John's Wood.

Christ on the Cross: an Exposition of the Twenty-second Psalm. By John Stevenson, Perpetual Curate of Cury and Gunwalloe, Cornwall. Third edition. London: Jackson.

In the author's proposal for publishing this work by subscription, he thus expresses his views:—

“The twenty-second Psalm having long proved a deeply-interesting subject of meditation, and a fruitful source, both of wholesome instruction and seasonable consolation to the author; expressing, as it seems to him, the inmost thoughts and feelings of the Son of God while hanging on the cross; he desires to commend it to the frequent and attentive consideration of his fellow-Christians, particularly of the afflicted: and should this attempt towards an exposition of its contents prove in the slightest degree conducive to that end, he will gratefully and humbly

ascribe the praise to that ever-gracious God to whom all praise belongs."

In a prospectus afterwards printed and circulated by the author's friends, the following was added by them :—

"The Rev. John Stevenson, Perpetual Curate of Cury and Gunwalloe, Cornwall, is a highly-gifted minister of the Church of Christ ; but ill-health has incapacitated him from much active duty. His cure consists of two parishes, forming one benefice, with a scattered population, and an income of only 120*l.* a year. The churches are a mile apart, and the road between them very exposed. Feeling himself unequal to the sole charge of the united parishes, a sense of duty seemed to call upon him to resign his cure, but his friends urged him to retain it, and proposed to raise a curate's stipend by subscription ; but he would not sanction such an appeal, and resolved, in dependence upon God's blessing, to publish the work described in the accompanying prospectus, with a hope to raise the means of maintaining a curate."

Correspondence.

(To the Editor of the Village Churchman.)

SIR,—Your correspondent the "Curate of Llanmelien," requests some of your historical correspondents to favour an early future number with a biographical sketch of St. Milburga. As soon as I read this request, I began to search the histories of Bede, William of Malmesbury, Camden, and Rapin, when the following particulars seem to be all that is recorded respecting her. The churches dedicated to her I take from the report of the Ecclesiastical Commissioners. If the following account of the life of this virgin be of any interest to your readers, it will give the greatest pleasure to

A CONSTANT READER OF THE "VILLAGE CHURCHMAN."

Sketch of the Life of St. Milburga.

St. Milburga was the daughter of King Merwald, and niece to Wolphere, King of the Mercians. History does not state the time of her birth ; but about the year 680 she founded a nunnery at Wenlock (anciently called Wimnicas), over which she presided as abbess. William of Malmesbury, in his history of Edward the Confessor, gives the following account of the miracle said to be performed by her. "Milburga reposes at Wenloke, formerly well known to the neighbouring inhabitants, but for some time after the arrival of the Normans, through ignorance of the place of her burial, she was neglected. Lately, however, a convent of Cluniac monks being established there, while a new church was erecting, a certain boy running violently along the

pavement, broke into the hollow of the vault, and discovered the body of a virgin, when a balsamic odour pervaded the whole church: she was taken up, and performed so many miracles that the people flocked thither in great multitudes. Large spreading plains could hardly contain the troops of pilgrims, while rich and poor came side by side, one common faith impelling all. Nor did the event deceive their expectations; for no one departed without either a perfect cure or considerable abatement of his malady, and some were even healed of the king's evil by the merits of this virgin, where medical assistance was unavailing."

The churches of Beckbury (Salop), Llanvillo (Brecknockshire), Affenham (Worcestershire), and Stoke (Salop), are dedicated to her.

Miscellanea.

PRACTICAL PIETY.

A Clergyman formerly connected with Jamaica, stated to several of his friends, some time ago, that he was acquainted with a poor black woman, in the town of Kingston, who moved in a very humble sphere, who was excellently useful in promoting the spread of genuine religion. Her daily employment was to keep a little stall, and sell fruit and other trifling articles at the corner of one of the streets. Whenever she had an opportunity she put this weighty question, in a serious and impressive manner, to all those with whom she had to do, "*Do you know anything about Jesus Christ?*" And when it was kindly received, she would add, "I think I know something about him: I know that he loves me: and I know that I love him." And such was the effect of her pious exhortations, that a minister in an adjacent place of worship affirmed, that a considerable number of his congregation had been brought to attend there, in the first instance, by means of her godly conversation. On this poor negress being asked why she was so anxious to put her favourite question to every one, she made this simple but instructive reply: "I do it (she said) because everybody is somebody; and everybody can do something." "One sinner (it is written) destroyeth much good;" so it may be safely affirmed, that one such saint, however humble the sphere in which he moves, may effect much good. And we cannot doubt, that if we had a few more such practical Christians amongst us—men who were trying to influence everybody for good—our places of worship would be much better attended, and our countrymen would contribute far more to make God's "ways known upon earth, his saving health unto all nations."

A SEASONABLE HINT.

While the enemies of the Established Church are crying out, "Down with her, down with her, even to the ground," we hear little or no outcry against Popery, which is making the most rapid strides. Whence is this? Surely, those who have such a zeal for religion, that they cannot abide what they term *unscriptural* in the offices of our Church, would do far better to employ their tongues and their pens against that mother of abominations—PAPAL ROME. While they are contending about mere trifles, antichrist is advancing, and will ere long, according to prophecy, set up his seat once more among us. O then, let all who love the Lord Jesus Christ in sincerity, join hearts and hands in defence of the truth as it is in Jesus; and remember, that the kingdom of God is not meat and drink—not one form of Church government or another, but righteousness, and peace, and joy in the Holy Ghost. Whatever may be the abuses and errors that have crept into the Church of England, her doctrine is pure and scriptural—her articles were sealed with the blood of the martyrs—her ministers and congregations have lately been watered with the dew of the Holy Spirit; and her friends may say, "Destroy her not, for a blessing is in her." Abiding in the true vine, she brings forth fruit an hundred fold; and from her have arisen, and will doubtless yet arise, many souls to glory.

Treasury.

PEARLS WORTH STRINGING.

From Howell's Remains.

ISAIAH lxii. 1-3.—Crowns and diadems are considered among the most precious things on earth, and are worn as a mark of dignity by the most honourable of the inhabitants of the world. To set forth, then, the glories of the Church triumphant, Isaiah declared, it shall be a "crown in the hand of the Lord, and a royal diadem in the hand of our God." Individual Christians shall also receive their crowns and diadem, for they shall be "kings and priests unto God for ever." And for the glorification of the Saviour's name, the whole Church shall be his crown. Man's invention and ingenuity are stretched to the utmost to make the crowns and sovereigns more and more glorious; the whole world is searched for the most precious stones, and even these, when found, are polished for the purpose. Now see what God does; he searches throughout the world for his people: "I will bring thy seed from the east and gather them from the west; I will say to the north—give up, and to the south, keep not back; bring my sons from far, and my daughters from the end of the earth; and they shall be

mine, saith the Lord of Hosts, in that day when I make up my jewels."

Isaiah lxii. 3.—The Church of God being held in the hand of God, shows us, that none can ever pluck it from him. He who is omnipotent, preserves the members of his Church, and keeps them ; he watches over the children of his affection ; his hand is strong to shield them all, and large enough to hold them all.

It is a question we should continually ask ourselves : " Are we in the Lord's hands, or in our own ? " If in our own, we might just as well be in Satan's ; and indeed we are in Satan's hands if we are not in God's.

" What I say unto you I say unto all, watch." It is Satan's continual endeavour to draw off our attention from the present moment, and postpone everything like watchfulness and reflection to a future period. It is for this purpose the Lord often sends trials and afflictions, which have a tendency to attract us to the present circumstances both of body and soul.

There are three observations, relative to the failing of the saints, deserving of our particular attention. First—they are for beacons and landmarks to warn how we should steer our course. Secondly—they are encouragements to us, notwithstanding our many sins to turn unto the Lord. Thirdly—we are thereby taught not to think too highly of the saints ; we often incline to adore them ; but when we consider that the holiest among them had their blemishes and stains, we will look on them as nothing more than honoured members of Christ's flock.

Poetry.

LINES ON THE DEATH OF A BELOVED SISTER.

We grieve, we grieve, my sister dear,
Because we do not find thee here ;
But could we see thee elsewhere blest,
Having the blessings of God's rest,
Then, oh then, our joy should be,
Sister, to rejoice with thee !

Long are we filled with deep regret,
To think how soon thy sun has set ;
But when we think of joys aris'n
Upon thee, by the Almighty given :
We wipe away our tears, and raise
Our hearts and eyes to heaven's praise.

E. W. B.

ETERNAL GLORY.

— “ this pleasing hope, this fond desire,
This longing after immortality.”

WERE heaven's glory short, though sweet,
Little for the soul 'twere meet;
Oh it soars far, far above,
And yearns for *never-ending* love!
Try to satisfy with less,
Still, still *longs* for happiness
The buoyant soul, nor will it be
Content, but with eternity!
What if heaven's vast delight
Charm'd and bless'd the admiring sight;
Oh! the soul would sigh to be
Ever to enjoy them free.
Try to bound desire rife,
With ardour for eternal life;
It is, as 'twere, to check the tide
Of ocean flowing far and wide.

E. W. B.

Calendar.

JANUARY.						
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.		
		1st Lesson	2d Lesson	1st Lesson	2d Lesson	
1	1 Sun. aft. Christ.*	Gen. 17	Rom. 2	Deu. c10	Col. 2	
6	Epiphany.	Isaiah 60	Luke a 3	Isaiah 49	Joh. e 2	
8	1 Sun. after Epiph.	— 44	Matt. 6	— 46	Rom. 6	
15	2 Sun. after Epiph.	— 51	— 13	— 53	— 13	
22	3 Sun. after Epiph.	— 55	— 20	— 56	1 Cor. 4	
25	Conv. of St. Paul	Wisd. 5	Acts b22	Wisd. 6	Acts 26	
29	4 Sun. after Epiph.	Isaiah 57	Matt. 26	Isaiah 58	1 Cor. 10	
30	K. Charles M. †	2 Sam. 1	— 27	Jer. d 12	Heb. f 11	

* Lessons for 1st Sunday after Christ.—*Morn.* Isa. 37; *Even.* Isa. 38.

† Proper Psalms.—*Morn.* 9, 10, 11; *Even.* 79, 94, 85.

a To ver. 23. b To ver. 22. c Begin ver. 12. d Or Dan. 9 to ver. 22. e To ver. 12. f Begin ver. 32, and ch. 12 to ver. 7.

The “ Curate of Llanmeilen ” will appear in our next.

W. E. Painter, 342, Strand, London, Printer.

THE VILLAGE CHURCHMAN.

No. LXII.]

FEBRUARY, 1843.

[NEW SERIES.]



ROCHESTER CATHEDRAL.

Cathedral Institutions.

THE CHURCH OF ENGLAND MORE ANCIENT THAN THE CHURCH OF ROME.

THE following creed, called the Nicene Creed, is held by the Church of England, being acknowledged in her Articles and embodied in her Book of Common Prayer. The substance of it is also contained in the Standards of the Church of Scotland, and in the Confessions of all the other Reformed Churches :—

“I believe in one God, the Father Almighty : Maker of heaven and earth : and of all things visible and invisible.

“And in one Lord Jesus Christ, the only-begotten Son of God ; begotten of his Father before all worlds ; God of God ; Light of light ; very God of very God ; begotten not made, being of one substance with the Father, by whom all things were made ; Who for us men, and for our salvation, came down from Heaven ; and was incarnate by the Holy Ghost of the Virgin Mary ; and was made man ; and was crucified also for us, under Pontius Pilate. He suffered and was buried, and the third day he rose again, according to the Scriptures ; and ascended into hea-

ven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdoms shall have no end.

"And I believe in the Holy Ghost; the Lord and Giver of life; Who proceedeth from the Father and the Son: Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe in one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen."

This creed was settled by the Church at the Council of Nice, in A.D. 325.

In A.D. 381, at the Great Council of Constantinople, it was solemnly received and adopted.

In A.D. 431, an attempt was made by some, at the Great Council of Ephesus, to alter this creed: but when it was read the Council decreed as follows:—

"DECREE OF THE COUNCIL OF EPHEBUS.

"These things having been read, the Holy Synod decreed that it should be lawful for no one to profess to write, or to compose, any other form of faith than that defined by the holy fathers, who, with the Holy Ghost, had been assembled at Nice.

"But those who shall have dared to compose, or to profess, or to offer, any other form of faith to those wishing to be converted to the acknowledgment of the truth, whether from Paganism or from Judaism, or from any sort of heresy, that these, if they were bishops or clergymen, that the bishops should be deposed from their episcopacy, and the clergy from their clerical office; but that if they were laymen, they should be subjected to an 'anathema.'"—*Mansi*, vol. iii., p. 1362.

Again, in A.D. 451, the Great Council of Chalcedon in like manner acknowledged this creed, and decreed as follows:—

"EXTRACT FROM THE COUNCIL OF CHALCEDON.

"The Catholic faith delivered by the holy 318 fathers (viz., at Nice), and by the holy 150 fathers (viz., at Constantinople), also by the other most holy and glorious fathers (viz., at Ephesus), we guard, and according to that we believe. The most reverend bishops exclaimed, 'No person makes any other exposition of faith. We neither attempt nor dare to do so. For the fathers have taught, and in writings are preserved, those things which have been set forth by them; and other than these we cannot speak.'

"Those principles which have been set forth are sufficient: it is not lawful to make any other exposition."

Thus for 451 years the creed of the Christian Church, as stated by these three great Councils, was uncorrupted, and contained nothing whatever but what was contained in the Nicene Creed.

In 1546, the Great Council of Trent considered the subject ; and the following was its decree :—

“ **EXTRACT FROM THE THIRD SESSION OF THE COUNCIL OF TRENT, FEB. 4, 1546.**

“ In the name of the Holy and undivided Trinity of the Father, and the Son, and the Holy Ghost.

“ This holy oecumenical, and general Synod of Trent, lawfully assembled in the Holy Ghost, the same three legates of the Apostolic See presiding in it, considering the magnitude of the subjects to be treated, especially of those contained under these two heads, the extirpation of heresies and the reformation of morals ; on account of which chiefly it has been assembled : but acknowledging with the apostle that it has not to wrestle with flesh and blood, but with spiritual wickedness in heavenly places. With the same apostle it exhorts all and every one, in the first place, that they should be strong in the Lord and in the power of his might ; in all things taking the shield of faith, by which they can quench all the fiery darts of the most wicked ; and that they should take the helmet of the hope of salvation, with the sword of the Spirit, which is the word of God.

“ Therefore, that this its pious solicitude may have its beginning and continuance by the grace of God, it determines and decrees that before all things the Confession of Faith is to be premised, following in this the examples of the fathers, who, in their sacred Councils were accustomed to oppose this shield against all heresies, in the beginning of their actions, by which alone they both sometimes drew infidels to the faith, vanquished heretics, and confirmed the faithful.

“ Wherefore it (the Council) commands that this creed, which the Holy Roman Church uses as that summary in which all who profess the faith of Christ necessarily agree, and that firm and on a foundation against which the gates of hell shall never prevail, shall be read in those words in which it is read in all churches, which is as follows :”—

And then it recites the Nicene Creed, without one novelty and addition.

	A.D.
Here then we have a creed received by the Church in	325
Ratified by the Council of Constantinople..... in	381
Confirmed again by the Council of Ephesus..... in	431
Adopted by the Council of Chalcedon in	451
Affirmed by the Council of Trent in	1546

But in 1564, Popery published its new creed, under the name of

Pope Pius's Creed.

After reciting the Nicene Creed, as above, it proceeds thus :—

“ I. I most steadfastly admit and embrace Apostolical and Ecclesiastical traditions, and all other observances and constitutions of the same Church.

"II. I also admit the holy Scriptures, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs, to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"III. I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and that of these, Baptism, Confirmation, and Orders cannot be reiterated without sacrilege: and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments.

"IV. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"V. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

"VI. I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

"VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be held in veneration.

"VIII. I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other saints, may be had and retained; and that due honour and veneration are to be given them.

"IX. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, Successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

"XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent;

and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

“XII. I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, without which no one can be saved : and I promise most constantly to retain and confess the same entire and inviolate, with God’s assistance, to the end of my life.”

Now, let it be observed, that this is the new creed ; ours, that is, the Nicene Creed, is the old ; theirs is, therefore, a mere mass of novelties—“hay, straw, stubble.” Well then may Bishop Hall say, in his “*Serious Dissuasive from Popery*,” “Let your authors gloze it as they list, Popery is but a young faction, corruptly raised out of ancient grounds. And if it have, as we grant, some *ancient* errors, falsehoods cannot be bettered by age. There is no proscription against God and truth. What we can prove to be erroneous we need not prove new. Some hundreds of years is an idle plea against the ancient of days.”

The truth of God is and must be the same in all ages ; the true Christians of 1843 doubtless hold the same doctrines as were held and preached by the apostles, certainly the same as were held in the early Church in 325, in 381, in 431, and in 451, and were acknowledged to be true even by the Popish Council of Trent, in 1546. But he who dates his creed from 1564, who cannot show that such a creed was ever before held or recognised in the Christian Church, surely must know that his novelty is error. The old faith is the true faith ; the new faith is the false. By the old faith, then, let Protestants, with God’s blessing, abide ; and pray for Papists, that they may be turned from their delusions, and may yet hear the voice of God against the Romish Babylon, calling to them, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (Rev. xviii. 4, 5.)

N.B. This paper may be had at a very cheap rate, at the Office of the Protestant Association, 11, Exeter Hall, London.

Rochester.

The see of Rochester, the smallest in the kingdom, is, next to that of Canterbury, the most ancient. Justus, the first Bishop of Rochester, was consecrated by Augustine, A.D. 604, about ten years after he came first to England. Ninety-three bishops have successively held this see from the above period. The bishop is chaplain, and was formerly cross-bearer to the Archbishop of Canterbury, who claimed and enjoyed for several centuries the entire disposal of this bishopric. The cathedral church, erected by Ethelbert, king of Kent, was dedicated to St. Andrew, out of respect to the monastery of St. Andrew at Rome, of which Augustine was originally a member, and the arms of this see are borne in reference to the instrument of martyrdom of the patron saint.

|| The present bishop is the Right Rev. George Murray, D.D., consecrated A.D. 1827.

DIMENSIONS.

	<i>Length.</i>	<i>Breadth.</i>
Extreme from E. to W.....	306	
Along greater transepts.....		122 feet.
Along smaller ditto.		90
Nave and Aisles		75
Nave	152	
Choir	154	
Width of West front	94	
Height of Great Tower	156	

A VILLAGE CHURCHMAN.

BY THE REV. JAMES HOLME, B.A., VICAR OF KIRKLEATHAM.

GEORGE G—— was born in a secluded parish in Westmoreland, one of those lovely and secluded fertile spots here and there scattered among the high mountains and heath-covered moors of that thinly populated county. This parish consists of three small villages, or hamlets, two of which were situated in a long narrow dale, intersected by a rivulet, whose banks and adjoining pastures are beautified by venerable oaks and wood that have been undisturbed for ages. The other, scattered along the top of a lofty bank, commands a view of the magnificent vale of Eden, having in the background the immense range of the Crossfell mountains. Besides these villages are several halls and houses of very great antiquity, tenanted by peaceful, industrious farmers, widely separated from each other, and skirting the hills which rise from each side of the dale.

Half a century ago this lovely parish was a garden in the midst of an immense desert, almost inaccessible to any kind of vehicle; but in late years a few roads have been cut across the moors, and on the north the waste has been inclosed and cultivated.

These remarks have been premised merely to convey some idea of the extreme rural simplicity which must have prevailed in such a sequestered spot. In one of those detached residences before alluded to, George G—— was born. On the death of his father, who was a highly respected yeoman and magistrate, he possessed sufficient landed property to make him, in such a retired primitive place, independent as to earthly things. His education he received entirely in his native parish, excepting during a single year, in which he was sent to a grammar school in a neighbouring town, being intended by his parents to move in no other sphere of life than that of farmer on his paternal property. Now the object of this memoir is to show how much benefit may be conferred upon society by men with only a moderate source of income, who, like this excellent person, cultivate their talents, and employ their time to the most advantage. When

George left the beloved home of his youth, in the possession of his elder brother, he fixed upon a residence very near to the village church. One thing above all others he desired on earth, and that one thing he sought after to the day of his death ; viz., "to dwell in the house of the Lord all the days of his life ; to behold the fair beauty of the Lord, and to enquire in his temple." (Ps. xxvii. 4.) When he ceased from bodily labour, he seems never, excepting during the hours of sleep, to have suffered his mind to be inactive. Idleness was intolerable to him. Without the opportunity of being instructed by others, he applied himself to the study of such arts and occupations as always placed within his reach the most satisfactory and profitable recreations, and enabled him to be extensively useful to his fellow men. He became a good musician, and the object to which he mainly devoted this talent was the instruction of a choir of singers. For half a century he was the chief musician in the house of God, in which this interesting part of the solemn ordinances of the Sabbath was conducted in a manner suitable to its importance and dignity. A very considerable portion of the psalm tunes were his own composition. Even when conversing with his friends, or engaged with reading, his hands were frequently occupied in binding his own books, or those belonging to the Church ; in cabinet making, or in carving toys for little children, to whom he was particularly tender and affectionate, and by whom he was much beloved. It was only when he read his bible that he invariably suspended all manual exertions, and gave his whole body, soul, and spirit, to sacred and prayerful contemplation.

He had his medicine chest well supplied, and in all ordinary cases of sickness among his poor fellow parishioners he was ready and able to administer the needed remedy. In this respect he rendered the most essential services to those around him, for the nearest surgeon resided at a distance of many miles.

He studied and practised throughout life the art of painting ; and more than one eminent painter of the present day owes his first gratuitous instruction, and his first cheering stimulus in the profession, to this kind and good man.

In him the minister of the Gospel always found a companion and supporter. His conduct was a beautiful example of every domestic and relative duty. Though of a timid and retiring disposition, he did not shrink from the painful task of reproving vice and injustice ; and his admonitions were tempered with so much affectionate mildness, that they seldom failed to produce a salutary effect. It was frequently observed that immoral characters shunned his presence, for no other reason than that his life was a standing reproach to them.

By the first ranks of society in the neighbourhood he was greatly esteemed, and his acquaintance desired. But he lived among his own people ; even in his dialect, and daily walk in life, he was one of *them*.

Often did he visit the fatherless and widows in their affliction ; many a time did he relieve the bitterness of distress, and pour the balm of consolation into the wounded spirit.

He was a kind and friendly counsellor to all who knew how to value good advice ; and not unfrequently did he prevail upon such as were bent upon litigation to "leave off contention before it was meddled with." (Prov. xvii. 14.)

For a number of years George G—— was the gratuitous surveyor of the parish roads. Occasionally he would take his homely dinner in his pocket, and join the labourers in working on the roads for a whole day, amusing or instructing them as they toiled together, and cheering the rugged path of poverty by taking his own voluntary share in its hardships.

With his own hand he kept in the neatest order all the stiles along the footpaths which conducted to the church.

He had obtained considerable knowledge of architecture ; and, when occasion demanded it, he did not think it beneath him to employ his hands in the lowly work of building. When he observed the House of God fast sinking into a state of dilapidation and decay, like the prophet Haggai (chap. i. 4), he urged upon his opulent neighbours and friends their solemn obligation to provide the means of reconstructing the temple of Jehovah. He was very successful in his appeals. And having thus obtained the pecuniary means, he became himself the willing, gratuitous, and talented architect. He planned the building, and superintended every part of the work. He wrought the ornamental and carved parts, both in wood and stone, with his own hands ; in which will be seen a lasting memorial of his skill, his industry, and what is best of all, of his zeal for the house of God. The structure is eminently beautiful, and strikingly accords with its lovely and picturesque situation. He planned and executed the elegant font. He ornamented the interior with much of his own paintings, which experienced artists have declared to be in excellent taste. He adorned the walls with appropriate texts of Scripture, surrounding each by various emblems from the sacred volume. He lived to a good old age, and the last feeble powers of his body were devoted to the decoration, as those of his mind were to the spiritual service, of God's temple.

A weeping willow has been planted over his grave, and a very handsome monument erected in the choir of the church to his memory, by public subscription, chiefly of his parishioners, to which the poor were as anxious to subscribe their pence as the rich their sovereigns. The elegant epitaph inscribed upon it gives a brief and correct epitome of his history and of his character—

"THE MEMORY OF THE JUST IS BLESSED."

"This monument was erected by an approving public, as a token of respect to the memory of George G——, late of C——,

who passed his valuable life within his native valley, in the modest exercise of every public and domestic virtue.

"Youth profited by his precepts, and old age grew better by his example.

"The afflicted, the desolate, and the oppressed alike bemoaned his departure; and good men looked upon his death as a public bereavement.

"After religiously superintending the reconstruction of this church, and aiding with his own hand so excellent a work, he died, as he had lived, meekly relying on the merits of his Redeemer, full of Christian hope and resignation; on the 12th of October, 1835, in the eighty-first year of his age."

The following lines on the death of this truly valuable Christian were suggested by the solemn chime of three bells he had himself placed in the tower. Under a melancholy reflection upon the loss of him who had been so zealous a supporter of, and worshipper in God's house, they seemed distinctly to respond to the author's feeling, and to utter the sounds "He is gone! he is gone!"—

"He is gone!—he is gone" to the silence of death—

In the grave is his body at rest:

Calmly, while living, he laboured in faith—

He died with the hope of the blest.

Long was he spared for a blessing below,

And often he minister'd good:

Nor seldom the tear-drops in secret would flow,

While in dwellings of poverty, suffering, and woe,

To solace and pity, he stood.

"He is gone!—he is gone!" ah, methinks I can hear

Those words in the soft chiming bells;

His absence, where constant he loved to appear,

Their sound as in sadness now tells.

For pardon his spirit no longer may cry;

But how can that melody cease,

Which in youth, with loud fervour would heavenward fly,

And when old, on his lips would slow, faltering die—

The song of salvation and peace?

"He is gone!—he is gone!" now the death scene is o'er,

The struggle with flesh and with blood;

But surely we trust that his soul evermore;

Shall joy in the presence of God.

O think, then, how foolish is earth's dearest joy,

How blissful the spirits above!

And strive we for pleasures which none may destroy,

Unmingled for ever with grief or alloy,

In the temple of glory and love.

"He is gone!—he is gone!" yet his name ever lives,
 Though his spirit far distant is fled!
 And many a mourner unfeignedly grieves,
 Deploring the loss of the dead.
 Still blessings that name shall for ever attend,
 Like the willow that droops on his grave—
 Fond memory long o'er his image will bend,
 And number the deeds of the cottager's friend,
 With the acts of the pious and brave.

UNITY OF THE CHURCH.—No. XXIII.

(1 Cor. i. 10).

CERTAIN formidable objections (as doubtless they are considered by those who are wont to make them), to the connection between the Church of England and the State; to her use of a form of prayer in public worship, and to sundry expressions in a few of her services appointed to be used on some special occasions, have already been disposed of. The course therefore, originally proposed by the writer to be taken, in what he might have to say on the Unity of the Church, seems now somewhat more open for further progress. The evidence also, which yet remains to be brought forward, will, it is hoped, appear so plainly to point all in one direction, and in one only, that there will be little difficulty in making it clear to minds accessible to conviction, that such unity is not merely desirable, but a *duty*, the fulfilment of which is absolutely incumbent upon all professing Christians; and that all who neglect it, however in other respects zealous or earnest, show thereby that they are far more concerned for the advancement of sectarian or party interests, than for the promotion of genuine vital religion. It is, besides, always to be borne in mind, that it was the intention of each inspired speaker or writer, who uttered or wrote the words containing the evidence referred to, to forbid or condemn divisions in the Church, and to enjoin the closest unity therein. This will, it is hoped, appear on the very slight examination which in notices like the present can be given to that evidence.

1. All accustomed to study the word of truth, and to seek from it the comfort and strength it was first given to impart, will have often obtained the refreshment they needed from the 17th chapter of the Gospel according to St. John. Nor can they have failed, while reading that chapter, to notice the earnestness with which our blessed Lord there prays, in behalf of his people, that they may be *one*. In the 11th verse we find the following words:—"Holy Father, keep through thine own name, those whom thou hast given me, that they may be *ONE* as we are." In the 20th, the compassionate Redeemer expressly includes *all believers* in his prayer, and goes on in the 21st to entreat "that they all may be *ONE*; as thou, Father, art in me, and I in thee

that they also may be *ONE IN US*: that the world may believe that thou hast sent me." 22. "And the glory which thou gavest me, I have given them, that they may be *ONE*, even as *WE* are *one*." 23. "I in them, and thou in me, that they may be made perfect in *one*, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Now, here the unity that exists between the Father and the Son is proposed as the model of that which should bind all the followers of Christ together. And surely amongst other properties of the unity that distinguishes the divine persons of the Godhead, must be noticed this one, that it cannot be divided or separated asunder. In like manner, then, the Unity of the Church must be of that kind, that there should be no separation, no division amongst its members. Further, this unity would be one evidence to the world that Christ had been sent by the Father, while it is clearly enough implied, that divisions would be an effectual bar to the Christian perfection for which all ought to strive. The unity of the Father and the Son secured a constant agreement in design, in will, and in action. It would be impossible to conceive of either being influenced by interests or views separate from, or hostile to those of the other. Thus, real Christians must agree to work by the same means, and for the attainment of the same end; must concur, not only in object, but in the course to be pursued, in order to the securing of that object.

2. The apostle Paul also, in a very striking manner, teaches in what light Christians ought to regard such as cause divisions in the Church. In Rom. xvi. 17, 18, we read: "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." To cause divisions and offences, then, is contrary to the doctrine of Christ. Christians are not to follow, but to avoid persons guilty of this sin. Nay, however good the words, or fair the speeches, however kind or excellent may appear the instruction offered, yet the *persons* who give it, being at the same time separatists or schismatics, must be shunned; for whatever they may pretend, they are serving, not the Lord Jesus Christ, but their own belly—their own worldly views, or carnal lusts.

3. The same apostle had occasion to warn the Corinthian Christians against the same evils, which amongst the latter appear to have assumed a more threatening aspect, than in the Church at Rome. There were those at Corinth who had attached themselves to particular teachers, openly professing their preference of one above another. Some said they were of Paul; some that they were of Apollos; and others, that they were of Cephas. But the apostle told them that this conduct only proved them all alike to be carnal. Each party might suppo-

themselves endowed with superior spiritual discernment, and, in the exercise of this, think they had discovered in one teacher, gifts and graces above what had been imparted to others. The followers of Paul might say, in language similar to that of sectarians now, that they profited more under the preaching of Paul, than under that of Apollos or Cephas; and in like manner, the admirers of the two latter might respectively allege that they derived more spiritual advantage from the ministrations of *their* favourite preacher, than from those of Paul. And thus, each might, on such grounds, attempt to justify their proceedings. But whatever they alleged, their conduct proved them to be carnal. A real Christian spirit would have taught them to receive, with all humility and thankfulness, the ministrations of each, and all these divinely-inspired servants of their divine master; while, at the same time, they would have been careful to shun all occasions or appearances of division, and to maintain the strictest unity and harmony amongst themselves. But St. Paul went further than merely to rebuke the folly and sin of the Corinthians, and showed them in what circumstances conduct like theirs would be justifiable. He asked them if *Christ* was divided? if *Paul* was crucified for them? or, if they were baptized in the name of *Paul*? Had *Christ* been divided, then *they* might have been divided. Had *Paul* been crucified for them, or had they been baptized in the name of Paul, then they might have called themselves by the name of Paul, or have been followers of Paul. But, since nothing of this was the case; since Paul, and Apollos, and Cephas were only ministers, and not Saviours; were only labourers or servants, and not masters; since, in a word, *Christ was not divided*; since *Christ* had been crucified for them, and they had been baptized in the name of *Christ*, *they* must not be divided, they must follow Christ only—be one in Christ—must all speak the *same* thing, and be perfectly joined together in the same mind, and in the same judgment.

4. In Ephes. ii. 20, 21, Christians are described as a temple *fitly framed together*; whereas all dissent proceeds upon the principle, that the real followers of Christ may constitute a temple, of which all the parts may be *widely separated usunder*. In the fourth chapter of the same epistle, Christians are spoken of as “one body;” and it is added, “there is *one* spirit.” But if the principle of Dissent be a right principle, there are *many* bodies, and *as many* spirits. The word of truth represents the *one body* of Christ to be *fitly framed together*, and *compact*ed by that which every joint supplieth. But Dissent allows, nay contends for the lawfulness of *all denominations*, however impossible it may be *fitly to join* these together, however, that which every joint supplieth may promote, not the compactness, but the continued, the permanent disunion of all the parts. Alas, the Scriptures may speak ever so plainly, ever so clearly, if that idol of Dissent, *irreligious* liberty, teach a different lesson. The word of God is, in such a case, disregarded, and the promptings of human pride

made the standard of action. The platform, the hustings, or the gatherings to denounce the Corn Laws, to resist the levying of a church-rate, or to choose councillors to manage the affairs of some of our larger towns, have often showed, that, compared with party objects, the authority of God's word, even in the view of the most approved amongst Dissenting ministers, weighs but as a feather in the scales. *That word* may forbid, but Dissent heeds not the prohibition. *That word* may enjoin, but Dissent busies itself, not to fulfil the injunction, but to explain away its force. Or should this latter be impossible, then, not unfrequently, have the utmost efforts of Dissenting eloquence and ingenuity been summoned to show that the particular case or occasion comes not within the cognizance of the divine law ; and that, whatever else the universal Lord, the Sovereign, whom we are in *all* our ways to acknowledge, may be permitted to controul, with that one case he has no concern. B.



Village Sketches.

NO. II.—THE VILLAGE PASTOR.

THE constitution of the Church of England is greatly to be admired for its wisdom in the appointment of its ministers to their respective stations. Every one must enter into the ministry by the same door. A man must have proper learning, and have testimonials of good character, before he can offer himself as a candidate for holy orders. He must also have a title to some curacy : and when all these requisites are provided, there must

be an appeal to the *people*, and an examination by the *bishop*, previous to his ordination to the *lowest* office in the Church. When thus trained, instructed, and ordained, he must rise from the office of a deacon to that of a priest, by a due and regular discharge of his duties. After his entrance into priest's orders, he may, sooner or later, have the care of a Church as rector, vicar, or incumbent, or he may continue still, as many do, a curate. But in either case, he may be the pastor of a congregation, unto whom he duly administers all the rites and ordinances of the Church, and preaches the word of God.

Having in our former number given a sketch of the village church of Criton (for this is the name by which we shall call it), we will now endeavour to pourtray the leading features in the character of the *Village Pastor* of Criton.

He was about forty years old when he was appointed to his situation. His person was handsome and pleasing. Benevolence and intelligence shone in his countenance. He was active in all his motions, yet grave and serious. He was always cheerful and kind in whatever company he happened to be cast. He never made himself too familiar with any—nevertheless he was accessible to the poorest man in the parish. He was a good scholar, and well read in theology and general literature. He was most exact in the employment of his time, and always punctual in his engagements to the very minute. If at any time he was sharp in his reproofs, it was when any trifled or squandered away his precious time, by keeping him waiting, without cause, for them.

You would see him on a Sunday morning enter the Sunday-school a few minutes before the appointed time for business. After spending half an hour there, he reserved himself for any occasional service for an hour in his study. He was in his vestry at least fifteen minutes before the beginning of the service, and whenever the church clock struck the moment he should begin, the opening sentence was uttered. He *prayed* the prayers; he *read* the Scriptures; he *preached* the sermon. It was his hearty business to be "seen, heard, felt, and understood" by all his people. He did not make one part of the service appear more important than another. Every word and act showed solemnity, earnestness, and attention. The people could not help being persuaded that their pastor's heart's desire was, that his ministrations among them should prove "the power of God to their salvation."

After the Sabbath services were over he retired to his study for private devotion, when he selected his texts for the ensuing Sunday, that he might prepare himself for them during the whole week. His family shared his attention at the parsonage during an hour in the evening; and he constantly recommended, both by precept and example, *family* catechizing among his people—a duty now, alas! too much neglected. We will endeavour in a

future number to show the happy effects of this plan among the villagers.

Our village pastor was not one man on the Sabbath, and another sort of a man on a week day. He was always *the pastor*. He visited his people from house to house in a regular, systematical order, never obtruding at unseasonable hours. He and they knew the time he should be with them, so that there was no hurry or confusion in his pastoral visits. He never passed by a child, or a servant, without some suitable and kind remark. All were glad to see him, because he was the friend of all.

If any were sick in his parish he was sure to be a regular visitor at the house and bedside of the afflicted. If a death took place, he never failed to comfort the mourners. If any were reduced to distress, he would point out the true source of consolation. On many occasions his prudence and experience enabled him to devise a remedy for the evils that might happen. As a man of business among his people, he was cautious, wise, exact, and upright. If he was called upon to reprove or rebuke an offender, he chose the best time and the best way to do it. Young clergymen may have good intentions, but they want experience; it is, therefore, a wise plan of our Church to have generally a curate in his youth to be the assistant of an older man, whereby he more practically learns the more difficult duties of his important office. Circumstances indeed may vary, but the village pastor will always increase in knowledge by a friendly intercourse with his seniors and his neighbours. He will associate, without neglecting his parish, with his Church brethren, among whom he receives and imparts instruction.

This sketch cannot enter into a full detail of the village pastor in catechizing, visiting, reading, studying, preaching, exhorting, and all the various other duties of his office. If the reader should wish to obtain a complete view of the village pastor, we recommend Burnet's "Pastoral Care," Herbert's "Country Parson," and Bridges "On the Christian Ministry," to his attentive perusal. I have no doubt but that thousands of our young men at the universities are preparing themselves by study and by prayer for becoming faithful and useful parish priests; and we conclude this sketch by exhorting all the laity to pray earnestly to God that he would be graciously "pleased to illuminate all bishops, priests, and deacons with true knowledge and understanding of his word; and that both by their preaching and living they may set it forth, and show it accordingly." Amen.

January 29th, 1843.

W. M.

N.B. In page 11, line 19, of last number, for "twenty" read "seventy."—Ed. V. C.



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

OF THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

Sect. II.—*Of the preparative Prayers and Exhortations, to be used before the Administration of Baptism.*

1. THE FIRST QUESTION: "HATH THIS CHILD?" ETC.

THE people, with the children, being ready, and the *Priest coming to the font (which is then to be filled with pure water)*, as our present rubric directs, and standing there, is, in the first place, to ask, *Whether the child has been already baptized or no?* the reason of which is, because Baptism is never to be repeated: for as there is but *one Lord and one faith*, so there is but *one Baptism* (Eph. iv. 5).

2. THE EXHORTATION: "DEARLY BELOVED," ETC.

If the minister be answered, that the child hath not been baptized, he then begins the solemnity with an exhortation to prayer: for there being a mutual covenant in this sacrament between God and man, so vast a disproportion between the parties, and so great a condescension on the part of the Almighty (who designs only our advantage by it, and is moved by nothing but his own free grace to agree to it), it is very reasonable the whole solemnity should be begun with an humble address to God.

3. THE TWO PRAYERS.

(1.) *Almighty and everlasting God, &c.*—In this prayer we commemorate how God did typify this salvation, which he now gives by Baptism, in saving Noah and his family by *water* (1 Pet. iii., 20, 21), and by carrying the Israelites safe through the *Red Sea* (1 Cor. x. 2); as also how Christ himself, by being baptized, *sanctified water to the mystical washing away of sin*: and upon these grounds we pray that God, by his Spirit, *will wash and sanctify* this child, that he may be *delivered from his wrath, received into the ark of his Church*, and so filled with grace as to live holily here, and happily hereafter.

(2.) *Almighty and immortal God, &c.*—In this prayer we

express our earnestness and importunity; we again renew our address, requesting—*first*, that this child may be pardoned and regenerated; and *secondly*, that it may be adopted and accepted by Almighty God.

4. THE GOSPEL.

The people standing up (which shows that they were to kneel at the foregoing prayers), the minister is to read to them a portion of Scripture selected from St. Mark x. 13-16. The application of this passage has been censured by some persons, inasmuch as the children there mentioned were not brought to be baptized. If people would but consider upon what account the Gospel is placed here, they would soon withdraw such an unwarranted charge. In the making of a covenant, the express consent of both parties is required: and, therefore the covenant of Baptism being now to be made, between Almighty God and the child to be baptized, it is reasonable, that before the sureties engage in behalf of the infant, they should have some comfortable assurances that God, on his part, will be pleased to consent to and make good the agreement. For their satisfaction, therefore, the priest, who is God's ambassador, produces a warrant from Scripture (the declaration of his will), whereby it appears that God is willing to receive infants into his favour, and hath, by Jesus Christ, declared them capable of that grace and glory, which, on God's part, are promised in this baptismal covenant: wherefore the sureties need not fear to make the stipulation on *their* part, since they have God's own word, that there is no impediment in children to make them incapable of receiving that which he hath promised, and will surely perform.

5. THE EXHORTATION: "BELOVED, YE HEAR," ETC.

From all which premises, the Church, in a brief exhortation that follows, concludes that the sureties may cheerfully promise that which belongs to *their* part, since God, by his Son, hath given sufficient security that *his* part shall be accomplished. But this being the overflowings of God's pure mercy and goodness, and not owing to any merits or deserts in us, it is fit it should be acknowledged in an humble manner.

6. THE THANKSGIVING: "ALMIGHTY AND EVERLASTING," ETC.

This is a thanksgiving for our own call to the knowledge of and faith in God, which we are put in mind of by this fresh occasion: and wherein we also beg of God to give a new instance of his goodness, *by giving his Holy Spirit to the infant* now to be baptized, that so *it may be born again, and made an heir of everlasting salvation.*

7. THE PREFACE TO THE COVENANT: "DEARLY BELOVED" ETC.

And now, no doubt remaining but that God is ready and willing to perform his part of the covenant, so soon as the child shall promise on his; the Priest addressing himself to the god-fathers and godmothers to promise for him, and from thence takes security that the infant shall observe the conditions

are required of him. And in this there is nothing strange or new; nothing which is not used almost in every contract.

8. THE STIPULATION: "I DEMAND THEREFORE," ETC.

This is drawn up all along by way of question and answer, which seems to have been the method even in the days of the apostles: for St. Peter calls baptism *the answer of a good conscience* (1 Pet. iii. 21): and in the primitive Church queries were always put to the persons baptized, which persons at age answered themselves, and children by their representatives, who are therefore to answer in the first person (as the advocate speaks in the person of the client), *I renounce*, &c., because the contract is properly made with the child. The stipulation is made *in the name of the child*, as the words clearly show.

9. THE QUERIES: "DOST THOU," ETC.

These queries are four:—

(1.) First, then, when we enter into covenant with God, we must have the same friends and enemies as he hath; especially when the same that are enemies to him are also enemies to our salvation. Therefore we engage to *renounce the devil and all his works, &c.*

(2.) Faith is a necessary qualification for baptism (Mark xvi. 16); and therefore before Philip would baptize the eunuch, he asked him *if he believed with all his heart* (Acts viii. 37)? Hence the propriety of our form.

(3.) It is not only necessary that the party to be baptized do believe the Christian faith, but he must also desire to be joined to that society by the solemn rite of initiation; wherefore the child is farther demanded, *whether he will be baptized in the faith?*

(4.) St. Paul tells us, they that are baptized must *walk in newness of life* (Rom. vi. 4): for which reason the child is demanded, fourthly, *if he will keep God's holy will and commandments, and walk in the same all the days of his life?*

The Bible.

"Store your minds well with Scripture; drink deep into its spirit. Be steadfast, immovable; root yourselves firmly in the faith, lay the foundation of your faith deep in the Book of Ages. I can give you no better advice; I dare give you no other. You need not fear the infidel, with all his sophistry and subtlety—nor the papist, with all his errors—if the '*Word of Christ dwell in you richly.*'"—Edward Dalton, Esq.

I. THE EPISTOLARY OR DOCTRINAL WRITINGS, PARTICULARLY THOSE OF ST. PAUL.

1. ON THE EPISTLE TO THE ROMANS.

THIS Epistle, though seventh in order of time, is placed first of the apostolical writings, probably from its being the longest

and most comprehensive of all St. Paul's writings. Probably it was written at Corinth, A.D. 58. It contains a statement of the doctrines of the Gospel in regular order; and consists of *four* parts. 1. The introduction (ch. i. 1-13). 2. The *doctrinal* part concerning justification, &c. (i. 14-32; ii.-xi). 3. The *practical* part (xii.-xv. 1-14). 4. The conclusion (xv. 15; xvi). The whole epistle sets before us free redemption, justification, and salvation in Christ Jesus alone, and yet shows us that the people of Christ will be a "*peculiar people, zealous of good works.*"

2. *Epistles to the Corinthians.*

FIRST EPISTLE TO THE CORINTHIANS.

This epistle was written from Ephesus about A.D. 57. Corinth was a large and wealthy city in Greece. For the history of the formation of the Church at Corinth, read Acts xviii. 1-18. St. Paul staid here nearly two years. The Church consisted partly of Jews and partly of Gentiles, but chiefly of the latter; whence the apostle had to combat, sometimes with Jewish superstition, and sometimes with heathen licentiousness. The epistle divides itself into *three* parts. 1. The introduction (i. 1-9). 2. A treatise or discussion of various particulars adapted to the state of the Corinthian Church; which may be commodiously arranged into two sections:—

Sect. 1. A reproof of the corruptions and abuses which disgraced the Church (i. 10; vi. 1-10).

Sect. 2. An answer to the questions which the Corinthian Church had proposed to the apostle (vii.-xv).

Sect. 3. The conclusion, comprising directions relative to the contributions for the saints at Jerusalem, promises that the apostle would shortly visit them, and salutations to various members of the Church at Corinth (xvi).

SECOND EPISTLE TO THE CORINTHIANS.

This epistle was written from Macedonia, probably from Philippi, and within a year after the preceding one, that is, early in the year 58. The apostle here defends himself from charges made against him, exhorts to reformation, and threatens the impenitent. The epistle consists of *three* sections—

Sect. 1. The introduction (i. 1, 2).

Sect. 2. The apostle's defence of himself (i. 3-24; ii.-xiii. 10).

Sect. 3. The conclusion (xiii. 11-14).

EPISTLE TO THE GALATIANS.

This epistle was written from Corinth probably about A.D. 52, or A.D. 53. The first three chapters contain the *doctrines*, and the last three the *practice*, of the Gospel. Wilson says, "This epistle, next to the Romans, may be looked on as a most admirable system of divinity. Everything of doctrine

and of divinity is in it; and what the Gospel really is may hence be collected with the greatest certainty." Milner, vol. 1, p. 87. Before the reader studies this Epistle, it may be useful to read Acts xviii. 18-28; and xix. and xx.

Notices of Books.

The Tabernacle of Moses, practically considered in Sixteen Discourses. By the Rev. W. Mudge, B.A. Derby: Mozley and Son. 1842.

To those who wish to find Christ and his Gospel in the writings of Moses, we do most cordially recommend this interesting volume. The whole is a valuable exposition of those words of Jesus, "*Moses wrote of me,*" "*Search the Scriptures, for they testify of me.*" The writer justly observes, "The writings of the great Jewish Lawgiver would seem to be almost an unexplored region of divine inspiration. Very many readers of the holy word do greatly slight Moses and the prophets. . . . Certainly very much land yet remains to be possessed and cultivated in theological learning; and these '*Sixteen Discourses on the Tabernacle of Moses,*' do but form, as it were, a *prelude* to the fulness of Gospel type and similitude to be discovered in the Pentateuch. Israel thought scorn of that pleasant land. Do Christians always value as they ought their goodly heritage? or cherish, as they might do, acquaintance with the mind or will of their beloved Lord, in the glorious fulness of its revelation?"

Gems of Protestant Truth, selected from the Speeches and Writings of E. Dalton, Esq. By a Lady. London: Baisler. 1842.

THIS little volume is rightly named. It contains Protestant truth unadulterated with that noxious heresy which is the bane of the Church of England at this day. The spirit which runs through it may be seen in the quotations which head the Bible article of the present number of the *Village Churchman*.

A Short Account of the Fasts and Festivals of the Church of England. By Thomas Stephens, Author of "*The Life and Times of Archbishop Sharp.*" London: Lendrum. 1842.

THIS small and unpretending, yet eloquently written volume, we can cordially recommend to all the readers of our magazine. It is the most concise and yet comprehensive work on the subject now extant; and its price places it within the reach of the humblest member of the Church. At the end of each chapter the author gives abundant reference to works which the studious reader may consult with advantage.

Correspondence.

(*To the Editor of the Village Churchman.*)

SIR,—In addition to the information respecting Milburga which your correspondent “Breconian” was kind enough to furnish in the December number of your periodical, I have had given me the following list of churches taken from the “*Liber Ecclesiasticus*,” which contains, I believe, all the churches said to be dedicated to her:—

Beckbury (Salop), Llanvillo (Brecknockshire), Offenham (Worcestershire), Stoke (Salop), Wenlock Abbey (Salop), Wixford (Warwickshire). Her festival, it appears, is commemorated on the 23rd of February.

It affords me much pleasure, in common with others, to witness so much light thrown upon the introduction of Christianity into this island in your publication. It certainly is a subject of the utmost importance, and ought to be often and generally treated, especially in these days of Romish ascendancy. That the Gospel was preached among the ancient Britons in the days of the apostles, is an historic fact which no one can deny. We find it recorded in the “*British Triads*,” which I believe you have not alluded to in your notices on the subject. These, together with the poetical productions of the bards, were the genuine records and authentic remains of the ancient Druids and Bards of the isle of Britain; and they were never embellished, interpolated, or corrupted by the fabulous and superstitious pens of Popish monks—a fate which the ecclesiastical records of the Cymry have, most unfortunately, undergone. In these *Triads* we find the following notices on the subject—

“The three holy families of the isle of Britain :

“The first, the family of Bran the Blessed, son of Llyr Llediaith : that Bran brought the faith in Christ first into this island from Rome, where he had been in prison through the treachery of Aregwedd Foeddawg, daughter of Avarwy, son of Lludo.

“The second was the family of Amedda Wledig, who first gave land and privileges to God and his saints in the isle of Britain.

“The third was Brychan Brycheiniog, who gave his children a liberal education, that they might be able to teach the faith in Christ to the nation of the Cymry, when they were unbelievers.”

Triad 18.

“The three sovereigns of the isle of Britain who conferred blessings :—

“Bran the Blessed, son of Llyr Llediaith, who first brought the faith in Christ to the nation of the Cymry from Rome, where

he had been seven years a hostage for his son Caradog, whom the Romans had taken captive after he was betrayed by treachery, and an ambush laid for him by Aregwedd Foeddawg.

"The second, Lleirwg, the son of Coel, surnamed Llenfer Mawr, who made the first Church at Llandaf, and that was the first in the isle of Britain, and who bestowed the privilege of country, and nation, and judgment, and validity of oath, upon those who should be of the faith of Christ.

"The third, Cadwalladr the Blessed, who granted the privilege of his land and all his property to the faithful, who fled from the infidel Saxons, and the unbrotherly ones who wished to slay them."—*Triad 35.*

From these Triads it appears that Bran, the father of Caradog, or Caractacus, was the blessed instrument of introducing Christianity into this island, probably about the year 58 or 59. When Claudius, the Roman emperor, sent his legions into Britain, Caradog, Prince of Siluria, was elected in a national convention to the supreme command of the native forces (*Triad 17*). For the space of nine years Caradog fought successfully, and defied the armies of the Romans, until at last he was treacherously betrayed by Queen Cartismandue into the hands of Ostorius Scapula, the Roman general. And in consequence Bran and his family were carried to Rome about the year 51, as hostages for his son, where he remained seven years, during which time he became a convert to the Christian religion, the doctrines of which he probably heard preached by St. Paul himself; as the apostle, according to the chronology of Eusebius and Jerome, arrived at Rome in the year 56, which was about two years before the release of Bran and his family.

And as the apostle himself tells us, that he "dwelt two whole years in his own hired house, and received all that came to him, preaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding;" it was an opportunity that Bran and others from Britain were likely to avail themselves of, to be taught the new doctrine that was then being published in the streets of Rome.

The "Genealogy of the Saints," originally written in the ancient British language, mentions the names of four Christian teachers, who accompanied Bran on his return to his native country, through whose instrumentality the Gospel was first proclaimed in this island. Their names were Ilid, Cyndaf, Mawan, and Arwystli Hen. The former three are said to have been "men of Israel," or Jews; the latter a "man of Italy," or a Roman, who is identified by some with Aristobulus, spoken of by St. Paul, in his epistle to the Romans (xvi. 10). And what seems to confirm this idea is, that according to the Greek martyrology, as quoted by Archbishop Usher, it appears that Aristobulus was ordained by St. Paul as Bishop of the Britons.

Such, sir, is the united testimony of the Bardic Triads, and the ancient British records, respecting the introduction of Christianity into this island ; but it by no means contradicts the idea of St. Paul's coming into Britain : on the contrary, it would have been a very natural feeling in Bran, if he heard St. Paul preach in Rome, to invite the great apostle of the Gentiles over into Britain to proclaim the glad tidings of salvation through the blood of Christ to his own fellow-countrymen. Gildas, a British historian, states that Christianity was preached amongst the Britons before the year 61. This writer lived from about A.D. 500 to 570. Thus much at present, as I may have occasion to recur to this subject again, and so

I remain, Rev. Sir, yours truly,

CURATE OF LLANMEILEN.

Miscellanea.

THE PRAYER BOOK.

THE Prayer Book is your own book—your own inheritance, as sons of the Church. In a series of services of pure and solemn beauty, it accompanies you from the cradle to the grave. It meets you at the baptismal font ; it furnishes you with a catechism for your younger years ; it goes with you when you seek the bishop to take upon yourselves your baptismal vow. When you enter the estate of holy matrimony, then again the Prayer Book meets you, and sends you out into the world with blessing and with prayer : you see it still with the same unwearied ease and assiduous love receiving your children at the font as it received yourselves before ; and going from the font to the altar to join the thankful mother in her praises to Almighty God for her deliverance from the great pain and peril of childbirth. Then when illness comes upon you, and lays you low upon the bed of suffering, the Prayer Book brings the priest to your bedside—bids him soothe your aching heart, fill you with the hope of the Gospel, and pour upon you, by his spiritual blessing, a peace which this world can neither give nor take away. Nay, it leaves you not even when your eyes are closed in death : it waits upon you by the side of the opened tomb, and gravely and affectionately commits your spirit to Almighty God (as it were), reminding the dull earth that it must give you up again at the resurrection of the dead.—*Rev. F. W. Faber.*

Treasury.

PEARLS WORTH STRINGING.

From Howell's Remains.

WE generally, I might say invariably, wish that this or that affliction were removed, rather than praying that God would grant us his presence to comfort us under the weight of woe, and enable us to endure. When the Israelites could not drink of the waters of Marah, being so bitter, they cried unto the Lord, and he desired Moses to cut down a certain tree and cast it into the spring, and it immediately made the waters palatable. Thus the Lord removed not the waters, but sweetened them : so does the presence of God sweeten our bitterest afflictions. Let us not then cry out to be separated from them ; but rather pray that God would vouchsafe us his presence to strengthen and comfort us in them : then it matters not whether in this world we are prosperous or in adversity ; whether in pain or free from pain ; God will soon bring us through the wilderness ; and whilst here, his presence shall support us. Both his providence and grace are given to the Christian pilgrim in his journey to eternity.

We must all sooner or later be convinced of our own sin and of God's holiness : happy shall we be if this conviction takes place on this side eternity ; before we stand in the presence of God, and hear that dreadful sentence which, when once passed, can never be reversed.

If we yield to small temptations, we shall most undeniably yield to great ones also.

Calendar.

FEBRUARY.							
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.			
		1st Lesson	2d Lesson	1st Lesson	2d Lesson		
2	Purific. V. Mary	Wisdom. 9	Mark 1	Wisdom. 12	1 Cor. 14		
5	5 Sun. after Epiph.	Isaiah 59	—	5 Isaiah 64	2 Cor. 1		
12	Septuages. Sunday	Gen. 1	—	12 Gen. 2	—	8	
19	Sexages. Sunday	—	3 Luke	2	6 Gal.	2	
24	St. Matthias	Wisdom. 19	—	7 Eccclus. 1	Eph. 1		
26	Quinquages. Sun.	Gen. a 9	—	9 Gen. 12	—	3	

a To ver. 20.

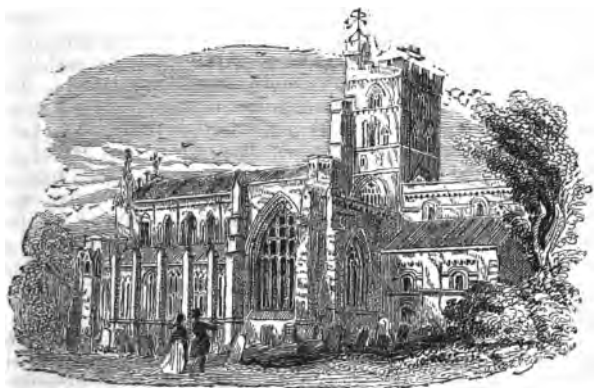
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THE VILLAGE CHURCHMAN.

No. LXIII.]

MARCH, 1843.

[NEW SERIES.]



CARLISLE CATHEDRAL.

Cathedral Institutions.

THE CHURCH OF ENGLAND MORE ANCIENT THAN THE CHURCH OF ROME.

It is very industriously circulated by designing persons that the Church of England is indebted, alike for her articles of faith and her ritual or service, to the Church of Rome. In the last number of the *Village Churchman* we *proved* that ours is the *old* faith; we now proceed to *prove* that we are not indebted to the Church of Rome for the services of our Church, inasmuch as almost all of them are to be found in liturgies composed long prior to the establishment of Popery. It may be safely affirmed that we are not under obligations to Rome for one of our collects or prayers; they have been selected out of liturgies which were used both in the Western and Eastern Churches—from liturgies even which were used by some of the apostles themselves. The following are some of the liturgies referred to:—there is the liturgy of St. James, who was the first bishop of the first Christian Church at Jerusalem; the liturgy of St. Mark, who was consecrated Bishop of Alexandria; those of Basil, Chrysostom, and the Clementine liturgies. To these the

Church of England is chiefly indebted for some portion of her prayers and collects. But the real truth is, those prayers and collects have been so altered and shortened, and rendered so conformable to the language and phraseology of the epistles and gospels—in a word, to the Scriptures, that they may almost be regarded as *originals*; and as to the sentences in our prayer books, they are mostly the same as those which are still to be found in the most ancient liturgies, those literally used by the apostles themselves.

Now let us look at one instance, taken from the liturgy of St. Mark, in the communion service. After the creed was read, the priest said, "*The Lord be with you all;*" to which the people were commanded to answer, "*And with thy spirit;*" then, "*Lift up your hearts*"—"We lift them up unto the Lord;" "*Let us give thanks unto the Lord*"—"It is meet and right so to do." Now what can be more agreeable to the sentences in our prayer books. It is to be observed that the very same sentences occur in St. James's liturgy, as well as in others.

We will instance a few more examples confirmatory of the remark with which we commenced, namely, that our services were compiled from the most ancient liturgies in the Christian Church.

The responses after the first Lord's Prayer, at morning and evening prayer, are frequent in ancient liturgies, particularly in those of St. James and St. Chrysostom. The *ninety-fifth* Psalm, "O come, let us sing unto the Lord," &c., was used in all the ancient liturgies; as those of St. Chrysostom and St. Basil witness for the Greek Church, the testimony of St. Augustine for the African, and all its ancient offices for the Western. St. Ambrose saith, that in his time it was the use of the Church to begin their service with it; for which reason, in the Latin services, it is called the *Invitatory Psalm*.

The *Te Deum* is generally believed to have been composed by St. Ambrose for the baptism of St. Augustine. The *collects for Peace, for the Queen, and for the Clergy*, in the morning and evening prayer, are word for word translated out of the "*Sacramentary*" of St. Gregory, and the closing collect is well known to be the composition of St. Chrysostom.

St. Basil tells us that litanies were read in the Church of Neocæsarea, between Gregory Thaumaturgus's time and his own; and St. Ambrose hath left a form of litany, which bears his name, agreeing in many things with this of ours. The same may be said of the other portions of our Church service, namely, that they are derived from the most ancient sources, and consequently that we owe no debt of gratitude to the Church of Rome on the score of her furnishing us with forms to help forward and elevate the devotion of our Church's children. As many of our readers are probably unacquainted with the history of those ancient men to whose works reference is often made

by ecclesiastical writers, we subjoin a very brief notice of their names, and the times in which each flourished.

Ambrose, A.D. 374 ; Athanasius, A.D. 326 ; Augustine, A.D. 396 ; Basil the Great, A.D. 370 ; Chrysostom, A.D. 398 ; Clemens of Alexandria, A.D. 192 ; Clemens of Rome, A.D. 65 ; Cyprian, A.D. 248 ; Cyril of Jerusalem, A.D. 350 ; Durandus, A.D. 1296 ; Eusebius, A.D. 315 ; Gregory the Great, A.D. 590 ; Gregory Nazianzen, A.D. 370 ; Gregory Nyssa, A.D. 370 ; Hierome, or Jerome, A.D. 378 ; Ignatius, A.D. 101 ; Irenæus, A.D. 167 ; Justin Martyr, A.D. 140 ; Origen, A.D. 230 ; Polycarp, A.D. 108 ; Socrates, A.D. 439 ; Sozomer, A.D. 440 ; Tatian, A.D. 172 ; Tertullian, A.D. 192 ; Theodoret, A.D. 423 ; Theophylast, A.D. 1077.

Carlisle.

The ecclesiastical jurisdiction of Carlisle, and a circuit of fifteen miles round the city, was granted to St. Cuthbert, Bishop of Lindisfarn, and his successors, by King Egfrid, A.D. 685.

This was made a bishop's see in the year 1133, by King Henry I., who gave at the same time a jurisdiction of part of the counties of Cumberland and Westmoreland, in the province of York. Athelwold, prior of St. Oswald's, was the first Bishop of Carlisle.

The arms of this see are a black cross, charged with a golden mitre in the centre, and borne on a white shield. The cathedral church, dedicated to St. Mary, was originally a complete cross, and had cloisters and a chapter-house. The greatest part of the cloisters and a large portion of the nave were destroyed in the civil wars, and the two remaining arches of the nave are fitted up as a parish church. This part is Norman, of a simple and massive character. The east end is decorated. The transepts are narrow, short, and have no aisles. The tower is small and low. The choir consists of seven arches, with aisles, and is considerably wider than the nave. Though inferior in size to many other of the cathedral churches in the kingdom, yet many of its details are of exceedingly good architectural character.

The present bishop is the Honourable and Right Reverend H. Percy, D.D., consecrated A.D. 1827.

RELIGIOUS STATISTICS.

The following information has been collected with much care by the Committee of the Society for the Propagation of the Gospel in Foreign Parts :—

Christians	260,000,000
Jews	4,000,000
Mahometans	96,000,000
Idolaters of all sorts	500,000,000

Total population of the world. . . . 860,000,000

THE VILLAGE GREEN.—No. I. THE PARSON'S FEES.

I TOLD you so, Ben ; I was sure they wouldn't do anything for nothing. It's always the way with them.

Ben. Indeed, Bill, I do not see why they should. I do not think we should do otherwise in their places.

Bill. Yes ; but I want to know the rights of it. What business have they to make us pay : I thought they were well paid already.

Ben. As to the rights of it, I believe it is their due. I fancy that they have a fair right to demand, because you see it's their property : and I've heard say that they are not well paid according to what they ought to be.

Bill. Well, but Ben, it's very hard upon us poor fellows to be paying our betters, as they are pleased to call them—it's very hard, I say, that, when a poor man has slaved away all the week, he can't enjoy his earnings somehow.

Ben. I don't know all that I could wish about the matter, as regards gentlefolks ; but the hardship is, perhaps, a little of your own making.

Bill. Why I wonder at you ; you don't feel for another at all. Why you takes part with them parsons.

Ben. You know we ought to do them justice ; and I must say, that I do not think that they are generally unreasonable.

Bill. I don't know what you call unreasonable ; but I don't like to be imposed upon.

Ben. No, not imposed upon ; you can't mean this.

Bill. Yes, but I do though ; I calls it a sort of cheating, d'ye see.

Ben. Aye, but you may be mistaken. If you had an acknowledged right to anything, you wouldn't like any one to speak so about you.

Bill. Perhaps not ; perhaps they don't intend to cheat ; but it's very like it.

Ben. But why should you think they wish to cheat ?

Bill. Why, to make money, to be sure.

Ben. Is this fair, Bill ? I must take the parsons' part if you ill treat them so.

Bill. I ill treat 'em ? no I don't ! But, as I said before, one don't like to be cheated with one's eyes open—wide awake.

Ben. I think you'll find there's no cheating ; and I say, don't you remember t'other day how the parson was so good to our neighbour ; he wouldn't be so at one time and cheat at another. Besides, people would despise him, and he would find it wouldn't do to try this game. But I say they don't wish to take advantage of us ; I am sure of it.

Bill. I dare say I should get to be somewhat your way of thinking, if you wasn't so determined to say I was wrong, and the parsons right.

Ben. Our conversation, then, has been of some use. Should we be talking together again, perhaps you will do more justice both to me and the parsons. I can get nothing by making their case good, and it seems you don't like me the better for it; but I must say the truth.

Bill. I likes to talk to you, you know, about it, because you are one of my sort in most things. We didn't get on very well t'other day in our talk about them fees; though afore you'd done I was more pleased than when you began.

Ben. Yes, I believe you mean well, Bill, often; I would do you justice, as well as expect you to do justice to others. I told you what I thought somewhat as to the cause of your dislike and objection to pay the fees. There are some who like to put off paying, but I'm afraid you would not pay at all.

Bill. I believe you, Ben; you would not wrong any man: that has always been your principle—at least, ever since I knew you. It's very true that I don't wish to pay if I don't think it right to do so.

Ben. But upon what reason do you say this?

Bill. Why, I told you it partly before, and I'll tell you more.

Ben. Go on then.

Bill. Well, there's the churching; why should I pay a shilling for my poor wife to be church'd, I should like to know? The service is read on purpose to be sure, but that's the parson's business, and there's often others church'd at the same time. I don't make any question about the matter of being church'd, because that's right, I believe. I am sure we ought to thank God, particularly after so much pains, d'ye see. Then, again, there's the christening—

Ben. No, no; there's no charge for this.

Bill. Well, when poor dame P—— was buried they had some shillings to pay for that, poor folks!

Ben. But don't you know that the churchyard belongs to the parson? and if he doesn't choose he needn't bury them against his consent—I mean, as far as his right is concerned. Of course, the churchyard is for the purpose; but it is like private property, I believe, in this respect. No person has a right to invade it, and you know there need be the parson's permission before any sheep are fed there that are not his own.

Bill. I am quite surprised at what you now say: I didn't think of it, because, perhaps, I hadn't a mind to it before.

Ben. You see, then, that the parson's fees are not to be refused unjustly.

Bill. Why yes; I think it's not fair to cheat him, especially if he's a man with a family.

Ben. Ah, Bill, it's no good man that will make it his business to cheat at all.

Bill. You're right there; you know I've been to church and heard the same there.

Ben. I hope you will cultivate the habit of going there. It's there that I have learnt what makes me happy, and it's the blessing of Him whose the church is, that makes what I say of use to you ; for you know that I am but a poor feeble instrument.

E. W. B.

GIFTS AND GRACE.—BY GERTRUDE FRANCES.

It is a humiliating truth, which we learn from daily experience, that while we profess, as followers of Christ, to take his holy word as the rule of our conduct, we too often act in direct opposition to those truths which are there declared to be of vital importance.

Thus our Saviour expressly records those graces as most precious in the sight of heaven, which are held in reproach and lightly esteemed among men ; and St. Paul, inspired by the same Divine Spirit, pronounces the most eminent gifts bestowed on the Christian Church, to be nothing worth, if unaccompanied by the grace of charity, or the love of God in the heart ; yet it is to be feared that too generally the pride which belongs to our fallen nature leads us to hold in higher esteem the exterior attainments mentioned by the apostle, than those truly Christian graces so precious in the sight of our Saviour. And at the present period, when an unparalleled diffusion of knowledge is spreading over the face of the earth, and a theoretic acquaintance with divine things is consequently of easy attainment, the subject is one which calls for the closest self-examination, since where a speculative knowledge of religion is combined with outward fervour and eloquence, the soul may be fatally deceived and lulled into false security by the delusion of self-love ; till in the day of trial, which must come to all, that profession, which appeared to the eye of man lovely as the green bud of promise, shall wither like the barren fig tree, having no root, from whence could spring the real fruit of righteousness. It is not the object of these pages to depreciate either mental or religious attainments ; they are the gifts of our Creator, who bestows nothing which is useless or superfluous ; and if we study the page of holy writ with serious meditation and fervent prayer, we have God's gracious and immutable promise that wisdom shall be given, which will enable us to use these gifts so as to advance the interests of true piety and to encourage us in our Christian progress. We have many bright examples in our age, country, and sex, where gifts and grace have been so happily blended, and produced a result so favourable to the cause of true holiness, as to lead all who feel an interest in its promotion fervently to pray that " what God hath thus joined may never be put asunder." To those, however, who, dazzled by the lustre of superior attainments, are too easily induced to regard them as peculiar marks of the favour of God,

it may be observed that they would do well to test the characters of such as are thus distinguished, ere they repose implicit confidence in their religious profession. They should, if possible, be followed into their families, in order to mark the spirit which regulates their social and private duties, since it is in the hallowed sanctuary of home, removed from the stimulus of human applause, that true piety emits that pure and holy light which "shineth more and more unto the perfect day."

We must ever bear in mind, that superior gifts call for a more than ordinary degree of grace to enable their possessor to preserve, amid the flattery of the world and the deceptions of self-love, that meek and quiet spirit which God has declared to be of "great price."

These remarks are made in no uncharitable spirit, for the writer desires ever to bear in mind that Christian precept, "Judge not lest, ye be judged;" but where it is so difficult to discover the true from the false professor, even charity itself suggests that we should be diffident in reposing confidence when it is too frequently deceived; yet it cannot be doubted that in this highly favoured land, where Christianity has so long shed her cloudless ray, there are numbers in every sect, rank, and profession who adorn their holy religion by a consistent walk of piety, and whose lives can well bear the test of the strictest ordeal. To suppose otherwise would be to cast an aspersion on the word of truth, which, in direct allusion to this subject, declares that the tree shall be known by its fruits. Still the path of eminence is ever the path of danger, where the Christian has especial need of the breastplate of righteousness to protect him from the keen shafts of malice and ill-will: and this should teach us not to desire high attainments for ourselves, nor envy those who possess them; rather let us earnestly pray for that singleness of heart which desires to tread the path of humble usefulness, and solely depends on the grace of God, without which the choicest gifts will be, as the apostle justly warns us, little better than "sounding brass or a tinkling cymbal." It is humility of spirit joined to simplicity of purpose which constitutes true Christianity, and imparts a blessing to the pious endeavours of those who actively engage in the pure sphere of Christian benevolence, finding their sweetest enjoyment in solacing the temporal distress and administering to the spiritual wants of others. Yet even this blessed occupation, consecrated as it is by the express command of our divine Lord and Master, demands the vigilant exercise of prayer and watchfulness, since with the sacred injunction to visit the fatherless and widows is blended that of keeping ourselves unspotted from the world; and if we permit vanity or self-esteem to mingle with the pure principle of love to God and man, which can alone render our works acceptable to our heavenly Father, we shall be far less spiritual in His sight than the indigent and helpless objects of our charity. They are indeed unable to render active service to their God, but they may hav

learned that lesson of pious resignation to His will which has sanctified their earthly affliction ; and *may* have found their path, though one of earthly sorrow and pain, to be that which Infinite Wisdom has allotted, and which leads to that peace which passeth all understanding—*the peace of God.*

*To suffer, or to do, rests upon God's decree—
May we His will pursue, whate'er that will may be ;
Secure that thro' our changing lot
Mercy and love will fail us not ;
And in each path by Christians trod,
The end will lead to peace and God.*



Village Sketches.

NO. III.—THE VILLAGE CONGREGATION.

WE have taken a view of the church and pastor of Criton : let us now observe the congregation that usually assembled in the sacred edifice, and under the pastoral care of the minister.

The parish, as we have already stated, was in an agricultural part of the country. It was about four miles long and two miles wide. The church was situated about the middle from one side of the parish to the other, and about a mile and a half from one of the boundaries, and consequently two miles and a half from the opposite boundary. A turnpike road, as noticed before, passed through the length of it. This road had several smaller ones crossing it in all directions, so that liveliness and industry pervaded the whole place, for farmers, labourers, ser-

vants, waggons, carts, and horsemen were continually seen at work, or passing and repassing. On the Sabbath-day all this business was suspended. Nothing was seen, or scarcely heard, on the morning of that day till about ten o'clock. Then the great road, lanes, footpaths, and every place teemed with men, women, and children wending their way towards the village church. The bells uttered their sweet sounds, calling and welcoming all to the house of prayer.

There was in the midst of the village an open space called the *Green*, across which the high road and several others passed. On this lovely spot the whole population of the parish assembled, and were all happy at meeting each other. With friendly greetings they mixed together as one great family, met together as on a great festival, for such indeed the Sabbath-day is to be regarded. By a well understood ring of the bells all hastened up a flight of steps into the churchyard to meet their revered pastor, who was entering from the other side of the inclosure, under the shade of the venerable yew trees formerly described, to meet his flock. As soon as the mutual marks of recognition and respect were interchanged, he "went in before the people" into the church, he retiring into the vestry, and they silently and devoutly occupying their places. A quarter of an hour would elapse before he began the first sentence in the service. All at that moment would stand up. In the confession all knelt, and the first burst of "Almighty and most merciful Father" would be like a sudden clap of thunder. It is almost needless to say that every kind of solemn attention was uniformly paid to the whole service. It was not confined to "the parson and clerk," whilst the whole congregation were *hearers*. All *joined audibly*, and we hope *heartily*, in the responses, &c. All had books: all could read: all did read. There was animation and fervour in every person. Delight as well as awe was depicted on every face. "At once they sung, at once they prayed." If a stranger appeared among them, he could not but catch the same feeling and unite in the same service. This is not a fanciful picture, but a real account of the people where the writer of this sketch received his early training, and he records it for the purpose of showing what *every* village congregation *ought* to be, and what all should *strive* to attain to. But let us proceed.

The *singing* as well as the *praying* in Criton Church was good. There were no "*paid singers*" in the place, though there was an excellent set of persons who led, but did not supersede the singing of the congregation. But, as we shall notice them in a future sketch, we will go on to describe the congregation.

As soon as the service was concluded, the sermon would be preached. Prayer, and prayer alone, leads us aright to the sermon. I do not mean *formal*, but *spiritual* prayer. When the pastor took his text, a rustling of the leaves in every one's Bible was heard, for each wished to *see* as well as to *hear* the subject of

the discourse about to be delivered. The address was solemn, affectionate, grave, animated, faithful. The people felt an interest in all that was said. It was a portion of sacred truth for their edification. It was the spiritual food for their souls. It was the voice God for each, for all.

But there are several other things worthy of particular notice in this congregation. It is greatly to be lamented that some services of the Church are performed as if the people had no kind of interest in them. But it was not so in any case at Criton. The *communion* service was open to all. It was not a few only that communicated, whilst the majority of the people hastened home, or loitered in the churchyard. Out of 700 people who composed the congregation, 500 were stated communicants. The children under age, chiefly, were the non-communicants. Even these non-communicants intently waited in the church during the administration of the holy communion.

The churching of women always took place before the general thanksgiving, that every mother might join the congregation, and the congregation join the mother, on so interesting an occasion, in thanksgiving for so great a mercy as "safe deliverance from the great danger of child-birth."

The first rubric in "the ministration of public baptism" was constantly attended to by the congregation. Baptism was administered publicly at the proper time in the church. The people have an interest in "receiving a child into the congregation of Christ's flock." How can such a *receiving* be only done if there be no *flock* present? O when will the people learn and practice the injunctions of the Church, which are so good and so edifying?

Catechising, too, was observed by the pastor and the people in the public congregation. The same may be said of every other office for the Church—"All things were done to edifying."

If we follow such a congregation home to their own houses, we find them humbled, quickened, comforted. No Sabbath-breakers were to be found—no tipplers were to be seen. The family altar was attended. The day closed, esteemed "the best of all the seven." It was an anticipation of that "rest that remaineth for the people of God."

March 1st, 1843.

W. M.

UNITY OF THE CHURCH.—No. XXV. CONCLUSION. (1 Cor. i. 10).

It may be thought necessary, in bringing the papers on the "Unity of the Church" to a close, when so much of the evidence in its favour yet remains unnoticed, to give some sufficient reason for what to many may seem a very unusual course; and yet the writer has no other reason to give, than what is involved in the persuasion, for some time impressed on his own mind,

that he has already transgressed too far upon the pages of the *Village Churchman*, and that it is therefore *high time* for him to *withdraw*. Besides, were he to notice ever so briefly the evidence yet remaining, and which to him seems quite as direct and applicable as any thus far brought forward, he knows not where he might stop. Every exhortation to brotherly kindness, to peace, and charity, seems to him to furnish additional proof in favour of the principle it has been his object to recommend. Every representation exhibited in God's word of his Church, whether militant on earth, or triumphing in heaven, does the same thing. He feels, therefore, that to pursue the subject would be, in a publication like the present, to exceed all reasonable bounds. He would not, however, take leave without again directing attention to the purpose he had in view in entering upon that subject, and pointing to one or two reflections suggested by it.

That purpose has been to show, more especially to Churchmen, that however some, in obedience to the dictates of a false liberality, might be induced to look upon Dissent, in whatever form, with indulgence—nay, to concede some of the many extraordinary claims its advocates are wont to set up, it nevertheless has no warrant, no sanction, from God's word ; but, on the contrary, is condemned in that word. And let it be observed that it is not the preaching of the Gospel of Christ—it is not the endeavour to extend the influence of divine truth—it is not any effort or exertion to hold up the light before them that sit in darkness and in the shadow of death—that is, condemned ; yet it is needless separation from a Church acknowledged to be a scriptural Church, and which has been again and again proved to be *the* Church of Christ originally established in this land. It is customary with many engaged on the side of Dissent, by way of diverting attention from the question really at issue, to hold up those who attempt to show the unscriptural character of separation from Christ's Church, as employed in an unholy warfare against the truth, as placing obstacles in the way of the spread of the Gospel. Now this has not been the object of the writer in anything he has said on the "Unity of the Church." He would, on the contrary, encourage every effort in Christ's cause, and considers it to be the bounden duty of every professing Christian, according to his ability, and in the place Providence hath assigned him, to do his Master's work by his Master's rule. He is fully persuaded that every man who has had the lamp of life entrusted to him, ought to hold it up to others. But he is equally certain, that all who are in any way consenting parties to the commencement or continuance of divisions from Christ's Church, are not forwarding Christ's cause, are not doing their Master's work according to their Master's rule ; but are grievous transgressors of His declared will, and pursuing a course not only expressly and repeatedly forbidden, but contrary to the

entire tenour, spirit, and purpose of the Gospel. Again, then, would he say, that his aim has been to show that Dissent is unscriptural—that it places every one involved in it in a position opposed to God's will—and that no one ought, in the exercise of any liberty, civil or religious, that he may imagine himself to possess, to stand apart from, or refuse to belong to, the Church of Christ established in England.

But one or two reflections suggested by the subject seem to demand some brief share of attention.

1. If unity be so *clearly* enjoined in Scripture, and Dissent as *clearly* condemned, it may seem strange that there should be such divisions as everywhere prevail, and that the parties to them should be not only the proud and the unhumbled, but many whose spiritual-mindedness and manifest love of the Saviour prove them, beyond cavil or dispute, to be Christ's true and faithful disciples. "Surely (some may be induced to say) there cannot be, after all, that distinct unequivocal testimony to unity, which has been contended for, otherwise so many excellent persons would not be found on the side of Dissent. On the contrary, there must be passages in God's word, at least permitting, if not enjoining, separation from his Church; or else the presence of any truly pious people amongst sectarians would be wholly unaccountable." And yet, strange as it may seem, the crime of murder is not more plainly forbidden than the divisions which now rend asunder professing Christians; while there is not one text in the whole Bible that can be pleaded in justification of them. Much has been said on the subject of civil and religious liberty, as directly bearing upon the point; but no one can have liberty to do what God forbids. No one ought to think himself at liberty to do wrong; nor can any fine-spun theories, manifestly invented and framed to accommodate the exigencies of the case, supply the lack, or compensate for the absence of all sanction from the inspired word.

2. It is undeniable that the efforts of professing Christians to spread the truth are, to an extent of which few seem to be aware, paralyzed by the schisms that so much abound. When Christ's professed ministers address themselves to the Infidel or the Papist at home, they are met by the reproach that they are not yet agreed amongst themselves: when they carry the glad tidings of salvation to heathen lands, the varied aspects they present, the unholy rivalry they exhibit, the narrow sectarian views they too plainly show to be combined with their ostensible purpose, perplex and disgust those to whom they preach. And though the Lord, in the exercise of his sovereign grace, has accompanied the word preached with his blessing, to the conversion of multitudes, yet have the divisions amongst Christ's professing people greatly impeded the progress of the Gospel. Though a goodly heritage has been gathered from the dark places of the earth, yet it is to be feared many, on discovering the sad differences of those who profess one faith

and one Lord, have rejected the way of life, and clung to their soul-destroying superstitions and idolatries. But to whose account are these evils to be laid? So long as the Church of England can be proved to be the Church of Christ originally settled in these islands—so long as she can be shown to be a true scriptural Church—and it remains a fact, that Dissent in these kingdoms involves separation not from an anti-Christian heresy like that of Rome, but from a genuine branch of the universal Church of Christ—so long as the word of God clearly condemns separation from such a Church, must the evils referred to be imputed to Dissent. Dissent stretches forth the helping hand by the aid of which Popery and Infidelity now prevent or poison the flow of Christian legislation. Dissent boasts the efficacy of its voluntary principle as the mightiest engine for thoroughly cleansing the land; and yet wherever it prevails the most, there does the population least exhibit the fruits of righteousness. In some of the larger manufacturing towns or districts, where Dissent has almost all its own way, what has been and is the result? A turbulent and disaffected spirit among the working classes, ready, at the invitation of any unprincipled demagogue, to break out into open rebellion, and a contempt and utter neglect of almost every divine ordinance. It was doubtless a master-stroke of policy in the great enemy of mankind, when, by the light of the Reformation, ignorance and darkness seemed about to be banished from the country, to sow the baleful seed of Dissent. And those who at this day are employed, under whatever pretext, in cherishing or extending its spread, are working with him for his purposes, and in opposition to the Redeemer's government. They think no such thing. But for this very reason are they the more likely to continue doing his work, and, however unconsciously or unwillingly, to extend or perpetuate his sway.

B.

SCENES AND SKETCHES FROM MEMORY.—No. 13.

BY JOSEPH FEARN.

THE CHIEF MOURNERS.

“ ’Tis not alone my inky cloak, good mother,
Nor customary suits of solemn black,
Nor windy inspiration of forced breath,
No, nor the fruitful river in the eye,
Nor the dejected haviour of the visage,
Together with all forms, modes, shows of grief,
That can denote me truly; these indeed *seem*,
For they are actions which a man might play;
But I have that within which passeth show!
These but the trappings and the suits of woe.”—*Hamlet*.

THERE are certain phrases which, by the frequency of their utterance in ordinary society, become so familiar to the ear, that we never pause to reflect upon the possibility of their accuracy being a thing of some considerable measure of doubt; these

terms have been adopted by the common consent of the multitude, and it suffices us ; therefore we never deem it necessary to allow the words to do more than drop from our lips or vibrate on our ears.

Now I have been led to think that this indifference to the accuracy of certain terms or phrases is by no means a slight matter ; and I nothing doubt but that a careful analysis of some of our *conventional* expressions would be the occasion of much good in the utterance of our ideas, and in the appropriation of fit terms to certain objects or thoughts of the mind. How common is the term *mourning coach* ; but a moment's reflection will expose the absurdity of its application to a thing perfectly neutral. But there is one appellation which usage has rendered common, even as *household words*—I mean that of *chief mourner*.

Now we all know what is *intended* by the term ; it is to apply to one who leads the sad and solemn procession of the bereaved to the grave of the departed : he is the foremost in the melancholy van, and therefore is he designated the *chief mourner*. But have we ever reflected upon the qualifications necessary to the exhibition of the character embodied in the term ? or do we think, as we hear the words, that the whole is wrapped up in the person of one who walks first at a funeral and stands foremost before the open tomb ? I fear this is the way in which many of us lose sight of important points which *can* be, and *ought* to be, fetched from every-day objects and common-place expressions ; and I would that we thought more as we heard and conversed even upon the most trivial subjects, for then I am convinced we should speak more circumspectly and more accurately, and we should hear more profitably and more pleasurably.

What do the two simple brief words *chief mourner* imply ? One whose grief for the loss of the dead is supposed to be more poignant than that of the other survivors, and whose connexion with the deceased might have been more near and dear than any other. A very reasonable rejoinder this ; but how often is it practically negatived, and we find the very reverse of the character which reason tells us should be illustrated by one assuming such a title ? But let me sketch two pictures, drawn by memory's pencil upon the canvass of experience—both pictures of *chief mourners* ; and I shall be grateful if I succeed in exhibiting the difference between the *real character* and the *mere possessor* of the appellation—between that which *is* and that which *seems*.

It was a fine July afternoon when I alighted from a phaeton at the entrance of the rustic churchyard of B——, in Sussex ; I had driven to the spot, prompted by curiosity, to look at some fine old monumental brasses which had rendered the church of the village a place of constant resort for strangers visiting in those parts. My attention was instantly arrested by a small funeral procession which entered the place of graves just before I stepped from the carriage ; I learned from the bystanders that was a dear female, in a comparatively humble station, whose

ins were about to be interred ; and that the individual who acted as *chief mourner* on the occasion was the husband of the departed. Did I say *acted as chief mourner* ? I recall the word, subsequent experience proved that his were "no actions which a man might play," but that he was a *mourner indeed*. He stood on the ground listening to the solemn words where the white-robed priest of God committed "ashes to ashes, and to earth, dust to dust," and then entered the church to meet my anticipated survey of the brasses.

The widower was the father of two lovely children ; and as he accompanied them home to the humble red-brick house at the end of the town, he sighed, and said, "Lover and friend art thou put far from me and mine acquaintance into darkness ;" but he was a resigned Christian believer, and was enabled to add, "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord." That was the inscription which was carved upon the humble grave-stone ; and ever and anon, when he visited that quiet home of his departed one, he would ponder the holy words till they enabled him afresh to submit daily and hourly to his heavenly Father's will.

There was no marked manifestation of fearful sorrow in the manner of the man as he walked to the place of his wife's sepulchre—no frantic grief venting itself in wild exclamations and over-wrought excitements ; but there was the quiet eye, radiant with true affection's tear for one who was gone far, far away for ever ; and there was the subdued expression, which told better than a thousand sobs or shrieks that he was one whose "heart knew its own bitterness"—who grieved truly for the lost one, but who felt that she was gone to a better land, that is, a heavenly—that she was still living, though not on earth—that she was happy, though not with him ; and, therefore, as he moved along "a widower indeed," through all the changing scenes of his subsequent career—as he entered his solitary chamber for prayer and meditation—as he joined his dear offspring, and attended their minds and watched over their happiness, all the more lovingly and all the more perseveringly for their dear mother's sake—why, did he not furnish forth the best and purest illustration of a *chief mourner* ?

But turn we to the other portrait :—The deep tolling of the bell announced the departure of the lady of Sir Edgar ; and on that day week the solemnities of time and sense ; and on that day week he conducted her remains to the cemetery. A vault marked the spot of her interment ; and in the rear of the solemn train, and gazed upon the funeral pile ! I could not help recurring to the solemn

ried urn, or animated bust,
 In its mansion call the fleeting
 Mourner's voice provoke the sile
 tery soothe the dull cold ear

Sir Edgar acted as *chief mourner*: I do not recall the term *acted*—his subsequent conduct will bear me out in affixing such a term; there was all the semblance of grief, all the noise of a boisterous spirit. It was with difficulty he could be led to the place where she lay, and when there he would fain have plunged into the open sepulchre. But how was his heart all the while? Was not his grief a selfish one? Had he not lost an accomplished, an admired, a gay companion—the ornament of his costly home—the idol of his numerous acquaintance? But no thought of resignation to Him “who putteth down one and setteth up another” entered his mind; and in a state of feeling composed of the two ingredients of injudicious grief and angry disappointment, he threw himself into the coach, and entered his elegant mansion, a morbid, a wretched, and a bereaved worldling. The next day he was seen riding in his equipage through the most public places of resort, and ere a few weeks all the memory of the lovely and amiable creature who was deposited amid so much show of sorrow was forgotten—for a trip to the continent was proposed, and in a foreign cathedral Sir Edgar S—— was married to another.

Reader, I have given you no overwrought pictures—they are from life—judge between the two; and I nothing fear you will easily discover who was most worthy of the description appended to the portraits—a *chief mourner*.



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

OF THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE
USED IN THE CHURCH.

Sect. III.—*Of the Administration of Baptism.*

1. THE PRAYER FOR THE SANCTIFICATION OF THE CHILD.

THE contract being now made, it is fit the minister should more familiarly intercede with God for grace to perform it; and there-

fore, in the next place, he offers up four short petitions for the child's sanctification. "*O merciful God,*" &c. After this, the minister prays that the outward washing of water may be connected with an inward or mystical washing away of sin, and that the child baptized therein may receive the fulness of God's grace, and ever remain in the number of his faithful and elect children.

2. NAME GIVEN AT BAPTISM.

All things being thus prepared for the baptism of the child, the minister is now to *take it into his hands*, and "to ask the godfathers and godmothers to *name it.*" It is to be observed here that the *sponsors or godparents are to name the child, not the parents*; for this sacrament being the token of our new birth, it is fit it should be given by those who undertake for our Christianity, and engage that we shall be bred up and live like Christians. We bring one name into the world with us, which we derive from our parents, and which serves to remind us of our original guilt, and that we are born in sin; but this new name is given us at our baptism to remind us of our new birth, when, being washed in the laver of regeneration, we become in a manner new creatures, and solemnly dedicate ourselves to God.

3. THE OUTWARD SIGN IN BAPTISM.

From the rubric of our Church it is clear that *dipping* the child is the rule, and *sprinkling* or *pouring water* upon it the exception; and, indeed, *immersion or dipping* is most primitive and significant. The Church does not hold the manner of discharging this part of baptism to be a matter of vital importance, so long as one or the other is observed. In either case the act was *thrice* performed, "in the name of the Father, and of the Son, and of the Holy Ghost."

4. THE RECEPTION OF THE CHILD INTO THE CHURCH.

The child, being now baptized, is become a member of the Christian Church, into which the minister doth solemnly receive it; and, for the clearer manifestation that it now belongs to Christ, solemnly signs it in the forehead with the sign of the *cross*. It was an ancient rite for masters and generals to mark the foreheads or hands of their servants and soldiers with their names or marks, that it might be known to whom they did belong; and to this custom the angel in the Revelations is thought to allude, ch. vii. 3. "*Hurt not the earth. . . till we have sealed the servants of our God in their foreheads;*" thus again, ch. xiv., the retinue of the Lamb are said to "*have his Father's name written in their foreheads;*" and thus, lastly, in the same chapter, verse 9, as Christ's flock carried his mark on their foreheads, so did his great adversary the beast sign his servants there also: "*If any man shall receive the mark of the beast in his*

forehead, or in his hand," &c. Now, that the Christian Church might hold some analogy with these sacred applications, she conceived it a most significant ceremony in baptism (which is our first admission into the Christian profession) that all her children should be signed with the cross on their foreheads, signifying thereby their consignment up to Christ; whence it is often called by the ancient Fathers, the *Lord's signet* and *Christ's seal*. The sign is to be made upon the *forehead*, because the forehead is the seat of blushing and shame; and the sign is made there in token that the child *hereafter shall not be ashamed to confess the faith of Christ crucified, &c.*

Sect. IV.—Of the concluding Exhortations and Prayers.

1. THE EXHORTATION: "SEEING NOW, DEARLY BELOVED," &c.

The rite being now finished, the minister teaches us, in a serious exhortation, not only the duty of prayer and praise, but also what must be the subjects of our praises and prayers.

2. THE LORD'S PRAYER: "OUR FATHER," &c.

In other offices this prayer is generally placed nearer the beginning; it is here reserved till after the child is baptized and solemnly received into the Church, when we can more properly call God *our Father*, with respect to the infant, who is now by baptism made a member of Christ, and more peculiarly adopted a child of God. And this is exactly conformable to the primitive Church: for the catechumens were never allowed to use this prayer till they had first been baptized. For which reason this prayer is frequently, by the ancient writers, called *the prayer of the regenerate, or believers*, as being, properly speaking, their privilege and birthright.

3. THE COLLECT: "WE YIELD THEE HEARTY THANKS," &c.

In this prayer we first give God thanks for affording this child the benefits of baptism; and then pray for his grace to assist it in the whole course of his life.

4. THE APPLICATION TO THE GODFATHERS: "FORASMUCH AS THIS CHILD," &c.

In the first ages, when adults were baptized, *the applications* were directed to the persons themselves (as they now are in our *office of baptism for those of riper years*); but since children are now most commonly the subjects of baptism, who are not capable of admonition, here is a serious and earnest exhortation made to the sureties.

5. THE CHARGE TO THE GODFATHERS: "YE ARE TO TAKE," &c.

The sponsors are charged to see to it that the child be brought to the bishop for confirmation, so soon as he is duly instructed

for that purpose, the meaning of which the Church explains in her charge.

For the comfort of parents in the loss of their children, the Church adds, that "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." Also, in order to take away all scruple respecting the use of the sign of the cross in baptism, she refers for a true explication of it to the thirtieth canon, first published A.D. 1604.

The Bible.

"Man may lie, and does lie; but God is true. I know I am safe when I trust in God's word, but I may be wrong if I put my trust in man."—*Edward Dalton, Esq.*

EPISTLE TO THE EPHESIANS.

EPHESUS was the chief city of Lower Asia, and distinguished for the magnificent temple dedicated to the goddess Diana. Christianity was first planted here by St. Paul, about A.D. 54, who wrote this Epistle about A.D. 61, during the early part of his imprisonment at Rome. This epistle breathes nothing but affection, since the Church was in a particularly happy state: (chap. i. 15.) The division of the subject matter of the epistle is very simple; the first three chapters containing the *doctrines*, the last three the *practice* of the Gospel. Milner says, "This epistle, next to the Romans, may be looked on as a most admirable system of divinity. Everything of doctrine and duty is in it; and what the Gospel really is may hence be collected with the greatest certainty." It will be profitable for the reader to peruse carefully Acts xviii. 18-28, and xix. and xx., before he studies this epistle; as also Rev. ii. 1-7.

EPISTLE TO THE PHILIPPIANS.

Philippi was a city of Macedonia. The Scripture reader should study the account of the introduction of the Gospel there, as given in Acts xvi. 9-40, xx. 1-6, before he enters upon the reading of this epistle. This epistle was written about A.D. 62 or A.D. 63, towards the close of St. Paul's imprisonment at Rome. The Church at Philippi was in a peculiarly happy state, so that there is not one word of censure or rebuke in the whole of his letter. He wrote it, first, to confirm the Philippians in the faith of the Gospel (ch. i. 20); secondly, to encourage them to walk in a manner becoming their holy profession (ch. i. 1-30, ii.); thirdly, the apostle then cautions them against those

Judaizing teachers who preached Christ through envy and strife (ch. iii., iv. 1) ; and concludes with various exhortations (ch. iv. 2-34).

EPISTLE TO THE COLOSSIANS.

Colosse was an ancient city in Phrygia. It is uncertain by whom this Church was founded, though it appears from Acts xvi. 6, xviii. 23, that St. Paul had been in Phrygia. This epistle was written about A.D. 62. This Church was likewise in a flourishing condition, though exposed to false teachers. It deserves notice that the epistles to the Ephesians and the Colossians should be read together, as illustrating each other. Chapters i. and ii. are *doctrinal* : chapters iii. and iv. *practical*. In ch. iv. 16, there is mention made of the *epistle from Laodicea*. This is most probably the epistle to the Ephesians—Laodicea being within the circuit of the Ephesian Church.

Notices of Books.

Palmer's Patent Glyphography, or Engraved Drawing, &c., with full directions, for the use of Artists, &c. With Illustrations.
Edward Palmer, 103, Newgate-street, London.

THOUGH it is not in harmony with our general design to notice works of art and taste, we cannot forbear adding our humble testimony to the peculiarly beautiful invention here made public. It cannot be a question but that Mr. Palmer's invention is a new era in the art of illustration, and will produce results the most astonishing. The view of Carlisle Cathedral in the present number of the *Village Churchman* is produced by the novel process of which this pamphlet treats. We are happy to be among the first to introduce this new art of *Glyphography* to the notice of our readers, and wish the inventor may reap all the advantage which he so richly deserves.

Aids to Devotion, a Manual of Prayer, &c. By the Rev. C. Badham, B.A., &c. London : Hamilton and Adams.

WHEN we say that this small pocket volume contains extracts from Bishop Hall, Taylor, Dr. Donne, Cecil, Wilberforce, &c., we are sure we need add nothing further by way of recommendation.

The Penny Protestant Operative. Published monthly, under the direction of the Protestant Association, and to be had at F. Baisler's, 124, Oxford-street, London.

WE wish this publication "God speed."

The Midland Monitor. Published weekly by T. Ragg, Spiceall-street, Birmingham.

To the mechanic and artizan who wishes to be acquainted with the doings of the day, and to have the affairs of the times brought before him in a Christian spirit and upon Christian principles, we can cordially recommend the *Midland Monitor*. We rejoice that it is beginning to take that stand in public favour and estimation which the soundness of its views and the talented character of its composition so richly deserve.

Miscellanea.

THE CHARACTER OF THE POPES IN FORMER TIMES.—Very many, not only of the clergy, but even of their Popes, have been notable magicians and sorcerers : so that very many of the miracles in the Church of Rome have been the operations and illusions of the devil. Even in their own writers there are recorded, as known magicians and sorcerers, above *twenty* Popes. This happened often, especially about those times when Antichrist in the Papacy was in a manner come to its full growth ; that is to say, in Sylvester II. and Gregory VII., and all the Popes between them, who were a sort of infamous sorcerers. We need not doubt, but as themselves were magicians and sorcerers, so their signs and wonders (2 Thess. ii. 9) were wrought by the power of the devil.—*Bishop Downham on Antichrist*, p. 159.

RELIGION FIRST MISREPRESENTED, THEN REJECTED.—How common it is for men first to throw *dirt* in the face of religion, and then persuade themselves it is its natural complexion ; they represent it to themselves in a shape least pleasing to them ; and then bring that as a plea why they give it no better entertainment.—*Bishop Stillingfleet*,

HOW TO ESTIMATE TRUE RELIGION.—Value and measure true religion, not by the uncertain measures of the *world*, but by the infallible dictates of God himself in his sacred oracles.—*Idem*.

PEWS IN CHURCHES.—As the pews in old churches have sometimes been sold, the following may probably prevent a repetition of this illegal practice :—“As it has been a constant practice to sell and buy pews in ancient parish churches, we think it may be worth while to state that the practice is totally contrary to law ; and that the seller can give no title. ‘There is no such thing in law (says Anderson) as selling pews.’ ‘There is one clause in this faculty (says Sir Wm. Scott, in the case of *Stevens v. Woodhouse*) which is plainly illegal—a per-

mission to parties to sell seats. This is a practice which may have prevailed frequently, but it has been constantly discountenanced by this court. Pews may be sold in chapels which are private property, but in old parish churches such acts are contrary to the law of the land.'—Dr. Phillimore says, 'It appears that the pews in this church have been bought and sold, and bequeathed by will; and that the guarantee has considered he might deal with them as with an estate held in fee-simple. These notions are perfectly erroneous. The sale of pews in a parish church is invalid and illegal. As it is unlawful for private individuals to sell, so it is unlawful for them to let pews. The disposal of pews rests with the churchwardens, who are the officers of the bishop.' 'The distribution of the seats, (says Sir John Nicholl) rests with the ordinary (the bishop); the churchwardens are his officers, and they are to place the parishioners according to their rank and station.'—'It is evidently an illegal custom (says Sir William Scott) that pews appurtenant to certain houses should be let by the owners to persons who are not inhabitants. If a pew is rightly appurtenant, the occupancy of it must pass with the house.'—'From all this (Anderson says) it is clear that the owner of a pew cannot let it out for rent, for seats do not belong to persons not inhabitants; and if a parishioner entitled to a pew does not use it, it returns to the disposal of the churchwardens. It is also an error to suppose that pews are appurtenant to land; they are only appurtenant to houses. If the house falls, the appurtenance ceases. If the occupier does not go to church, the churchwardens may place another parishioner in the pew.'"

PROVERBS.—The following are among the Proverbs selected by the excellent George Herbert, and entitled by him, "*Jacula Prudentum*; or, *Outlandish Proverbs and Sentences*." This selection was first published in 1640.

Old men go to death; death comes to young men.

Man prospereth, God disposeth.

A handful of good life is better than a bushel of learning.

Every day brings its bread with it.

Humble hearts have humble desires.

The house shows the owner.

He that gets out of debt grows rich.

A cool mouth, and warm feet, live long.

WHITSUNDAY.—This feast is by us styled Whitsunday, partly because of those vast diffusions of light and knowledge which, upon this day, were shed upon the apostles, in order to the enlightening of the world; but principally because this (as also Easter) being the stated time for baptism in the ancient church;

those who were baptized put on white garments, in token of that pure and innocent course of life they had now engaged in. The white garment they wore till the next Sunday after, and then laid it aside; whence the octave, or Sunday after Easter, came to be styled *Dominica in albis*, the Sunday in white, it being then that the newly baptised put off their white garments.—*Cave's Primitive Christians*.

GEORGE HERBERT.—The pious and exemplary George Herbert died of consumption in February, 1633, in his 40th year. In his last illness he requested a clergyman, who paid him a visit, to pray with him. On his being asked "What prayers?" Mr. Herbert's answer was, "O, sir, the prayers of my Mother, the Church of England; no other prayers are equal to them; but at this time I beg of you to pray only the Litany, for I am weak and faint."—*Iz. Walton's Life of Herbert*.

Treasury.

PEARLS WORTH STRINGING.

(*From Howell's Remains.*)

THE Christian may gain much instruction from the rainbow, typical as it is of the Gospel covenant. It is a bow without a string, a bow without an arrow, and in its bosom peace. God has levelled his vindictive bow at his own Son.

"Her ways are ways of pleasantness, and all her paths are peace." Are thereno bitters in true religion? Doubtless there are; but they spring not from religion, but from self.

We are naturally so weak, that straws cause us to stumble; but strengthened by the God of Hosts, no foes can make us afraid—no enemies can overcome us; we thrash the mountains into dust, and hills become chaff to us.

Poetry.

LUKE X. 38-42.

SHE meekly sat at Jesu's feet
To hear his precious word;
But Martha, full of household cares,
Her cumber'd state averred,

To Jesus the, compassionate,
 She anxiously appealed ;
 But Mary's *praise*, instead of *blame*,
 The Saviour soon revealed.

She, she had chosen that *good part*
 Not to be ta'en away,
 For her lowly and attentive frame
 Delighted to obey !

Ah ! happy they who strive to see
 In Mary heavenly grace ;
 Who try to gain her *faithful look*,
 And Christian feelings trace.

They who, *intent* on Jesu's truth,
 Its beauty *fair* can see,
 Will *think*, and *muse*, and dwell on it,
 To angel's joy so free.

The pious workings of each heart
 Are treasured well above,
 And " at that day " shall live, and share
 The realms of endless love !

E. W. B.

Calendar.

MARCH.					
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.	
		1st Lesson	2d Lesson	1st Lesson	2d Lesson
1	Ash Wednesday *	Deut. 15	Luke 12	Deut. 16	Eph. 6
5	1 Sunday in Lent	Gen. <i>a</i> 19	— 16	Gen. 22	Phil. 4
12	2 Sunday in Lent	— 27	— 23	— 34	1 Thess. 3
19	3 Sunday in Lent	— 39	John 6	— 42	1 Tim. 2, 3
25	Annun. of V. Mary	Ecclus. 2	— 12	Ecclus. 3	2 Tim. 3
26	4 Sunday in Lent	Gen. 43	— 13	Gen. 45	— 4

* Proper Psalms—Morning, 6, 32, 38. Evening, 102, 130, 143.
 The Communion Service to be used on this day. *a* To ver. 30.

LENT.—The forty days of Lent being known as days of fasting or abstinence, it is not deemed necessary to mark as fasts the Ember days and Vigils which occur during that period, viz., the 8th, 10th, and 11th.

W. E. Painter, 342, Strand, London, Printer.

THE VILLAGE CHURCHMAN.

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[NEW SERIES.]



CHICHESTER CATHEDRAL.

Cathedral Institutions.

THE CHURCH OF ENGLAND

TAKES THE MIDDLE COURSE BETWEEN THE DOGMATIC AUTHORITY
OF THE CHURCH OF ROME AND THE LATITUDINARIAN PRINCIPLES
OF DISSENT.

MAN is a *reasonable* being, and whatever is *opposed* to his reason he is not called upon to believe. It is one thing to believe in that which is *superior* to reason, and it is another thing to believe in that which is *opposed* to our reason. The *reasonableness* of Christianity is one of its great claims on the faith and practice of its disciples; and any Church that should seek to impose dogmas contrary or opposed to the reason of man, would have no right to be astonished at the objection, "This is *contrary* to my reason, I cannot believe it." The Church of Rome, for example, by her authority alone, imposes on her children the duty of believing the doctrine of transubstantiation, which is *contrary to reason*; and reason, when not imposed on by dogmatic authority, rejects the deception. But the Protestant Church of England treats not the elements of the body and blood of Christ with the

cold formalism of Dissent, which believes that these elements are not sanctified by the spiritual presence of Christ ; nor does the same Church believe, with the Romanist, in that corporeal presence, a recognition of which would be opposed to the reason which God has given to man, not to obey dogmatic authority, but to examine the sacred oracles and the testimony of antiquity, and then to receive with lively faith and devout gratitude that which is not in contradiction of that reason.

The Church of Rome professes not to base its articles of faith *exclusively* on the word of God, but on the authority of antiquity, or on the interpretations of the early fathers. It has, therefore, its own commandments in addition to those of God ; many sacraments which Christ did not establish ; and a central and foreign hierarchy, which claims for itself, not the enlightened and convinced support of its reasonable disciples, but their passive acquiescence in doctrines and dogmas which they are not allowed to examine, but must receive on the sole authority of the Church.

Now take the opposite extreme of Dissent. The voluntary principle admits of no authority and of no testimony but that of Scripture, and of no interpretation of the sense of Scripture, as having any force upon the consciences and convictions of men, but the opinions of each individual Christian. Doddridge is with them as great an authority as the saints and fathers of the first centuries of Christianity, *i.e.*, no authority at all. He was a writer—they were writers ; he was a learned man, and so were they ; and he was a pious man, as they also were. This principle of the individual right of every professor of religion to make his own creed and put his own interpretation on every portion of the word of God, without reference to the testimony or opinion of the Church, *i.e.*, of any superior, is the deifying of human reason and the substitution of opinion for faith.

The Church of Rome mocks human reason, and requires its votaries to place a blind and unreasonable faith, not merely in verities they cannot comprehend, but in dogmas which their reason repudiates. Dissent enthrones human reason, and summons to its bar, to be examined and tried, all the creeds and sacraments which have descended to us from the apostles ; and contends for a *right* which never existed from the time of our Saviour downwards—the right of individual decision in favour of or against the testimony of the Church.

The Church of England takes a *middle course*. It says, the reason of man is weak when compared with the reason of the Church ; as the reason of the Church must itself be weak when compared with the wisdom of God. But though the reason of man be weak, yet that reason is given by God to man, not to lie dormant, but to be exercised, and especially on subjects which are transcendent by their importance and their durability. God is the source of all wisdom. The Church has been the depositary

of the wisdom of God, though of course in broken vessels ; and the reason of man has been given to man to enable him to receive with faith the declarations of God in his word, and to enable him to examine and receive the interpretations of the Church, when not opposed to the divine commandments and to human reason. This is moral harmony ; it is alike reasonable and satisfactory. The founder of our religion was *the* Son of God, the Anointed One ; and his declarations are truth itself. But whilst Christ was upon earth, he established, founded, and fixed the Church. He assembled his chosen apostles, instructed them in their duties, gave them powers of a miraculous nature, commissioned them to preach the truth he proclaimed to the world, and to seek to add daily to the Church "such as should be saved."

Yet they were not commissioned to invent new propositions, to add to the truth he had stated and proclaimed, or to put various interpretations upon his solemn declarations. The apostles were to preach Christ and him crucified, though to the Jews he was a stumbling-block, and though to the Greeks he was foolishness. Still the apostles were, after Christ, the expounders of Christianity, the depositaries of the truth, and had a clearer insight than any other portion of mankind into the views and intentions of their Divine Master, with respect to the details of the government of his Church upon earth. This knowledge was connected with miraculous powers ; and though the latter did not descend to the successors of the apostles, as the Church of Rome pretends they did, with reference to some saints in the earlier ages of Christianity, the knowledge of the apostles with regard to all the views of our Saviour, and to the religious practices of the first Christians, was not lost, but became a compact mass of lively and Christian evidence. In process of time this testimony was converted into authority, and became injurious, instead of beneficial, not on account of the truth it contained, but of the errors which were mixed up with it. And then followed the greatest of all errors, of placing the authority and opinions of the Church on a level with the holy Scriptures. The Reformation re-established the sufficiency of the word of God, and Protestant Churches once more returned to an allegiance to the Bible, and to a suitable and reasonable respect for the testimony of antiquity. It is a charge against the Reformation, that whilst Romanism deprived its disciples of the right of exercising their reason on matters of faith, Protestantism has subjected faith to the investigations and decisions of reason. This charge is wholly unfounded, as far as regards the Church of England ; with no other Church are we concerned in this essay.

The Church of England, as to *commandments* or *moral obligations*, has no other commandments than those of God. She does not admit the right of the Church to *make* commandments.

Christ *himself* gave but one *new* commandment, which was to love one another.

The Church of England, as to *sacraments*, has adhered to those founded by Christ; and to the opinions and evidence of the primitive Church, with reference to the mode of administration. With respect to the evidences of disciplinship to be given to those who seek to participate in those ordinances, she has taken for her guide the rules established by the first Churches, as they are in harmony with the modes indicated by the Gospels or Acts of the Apostles. She has neither taken from nor added to that which she found written, but has handed down the truth, putting no false or merely man's interpretation on that which was comparatively uncertain.

The Church of England, as to *discipline* and *hierarchy*, has rejected the Bishop of Rome as unscriptural. She acknowledges but *one spiritual* Head—that is, Christ; and but *one temporal* head—the monarch of the country. Her hierarchy is alike opposed to the unscriptural and unreasonable order founded by the Church of Rome, and to the absence of all order, all power, and all authority, as is the case with Dissenters, the professors of the voluntary principle.

The Church of England, as to *worship* and *services*, has avoided the extremes of attention to sacerdotal ornaments, of homage and respect for pictures, relics, and other excitements to animal devotion, or the devotion of the imagination, and not of faith; and, on the other hand, of Cromwellian enmity to all that is becoming and reverential in the temples and altars of our God. The one makes the altar the residence of the Godhead; the other will have no altar at all, lest the altar should be worshipped. The Church of England says, let all be done with decency and in order, and let it never be forgotten that, though the courts of the Lord below are earthly, they often are visited with the outpourings of the Holy Spirit. Whilst the Church of England encourages no superstitious veneration for the mere building or the altar, she does not sanction her disciples to view without sorrow and apprehension the growth of sectarian buildings, in which individual opinions, unsanctioned by the word of God, by the testimony of antiquity, or by the practice of the primitive Church, are proclaimed to multitudes, who are delighted and flattered by the homage thus rendered to their unsanctified and exalted reason.

The substitution by the Romish Church of the authority of the fathers, and the authority of antiquity, for the *evidence* and *instruction* of the fathers and of antiquity, is one of the cardinal errors of that Church. On the other hand, the rejection of the testimony and instruction of antiquity by Dissent is one of the measures by which it deifies individual judgment. The Church of England avoids both extremes: she bases all her doctrines, sacraments, discipline, and worship on the holy Scriptures, and

proclaims their sufficiency. But then, as evidence or testimony in favour of the interpretation which the Church has given to doubtful matters, or to matters on which private judgment may be exercised, she has called in antiquity, and has adhered to the opinions and decisions of those who had drank deeply at the fountain of living waters, and had associated with the earliest friends and inspired followers of our blessed Redeemer.

The Romanist is deprived, by the dogmatic authority of his Church, of the right of private judgment—i. e., of the exercise of his reason on matters of faith. The Dissenter is deprived by his opinions of the wisdom and testimony of antiquity. The Church of England-man possesses the great advantages of the aid of both.

The Romanist believes blindly, and without enquiry into the testimony of antiquity, and gives it a primary, instead of a secondary, importance. The Dissenter believes not in that evidence at all. The Church of England-man examines the testimony of antiquity by the light of his reason, and exercises his private judgment by comparing the expositions of Scripture with Scripture itself; and then availing himself of the light, knowledge, and faith of such an exponent, he adopts with gratitude those explanations which his reason commends and his faith approves.

We see, then, that two great evils exist in the Church and in the world: the first is that of adding to the Christian dispensation and to the plan of Christianity, as marked out by Christ and his apostles; and that is by substituting, as does the Church of Rome, the authority of antiquity for the evidence of antiquity;—the second is that of subtracting from the Christian dispensation its light and testimony—that light and testimony which must be of the most value, viz., that of the early fathers.

The Church of England steers clear of both these capital errors. She receives with gratitude, respect, and love, the testimony of antiquity; but she does not so receive it if in direct opposition to enlightened reason, or, above all, if at variance with the word of God. It is a blessed thing to be a member of such a Church, and more blessed too to belong to that Church above, where all is light without darkness, and truth without error.

“Thither way our spirits fly.”

—*Church and State Gazette.*

Chichester.

The word *Chichester* clearly shows that the city of that name was once a Roman station. The derivation is this, *Cissan Caster*, a city or camp built by King Cissa.

Wilfrid, Archbishop of York, having been driven from his diocese by Egfrid, King of the Northumbrians, on account of his opposition to some of the king's measures regarding ecclesiasti-

cal affairs, took up his abode at a place called Selsey, or Selsee, on the coast of Sussex, about the year 680. Edilwalch, King of the South Saxons, received him, and granted him the place called Selsey, a promontory in the British Channel, where he built a church, which he governed as abbot. He only remained here five years, and after that found means to return to York.

In A.D. 1071, Stigand, chaplain to King William the Conqueror, and the twenty-third Bishop of Selsey, removed his see to Chichester, where it has continued to this day. It is thought Stigand laid the foundation of the present cathedral, but he died before it proceeded any further, in A.D. 1087. The building was carried up during the episcopate of Radalfus I., but was burnt down in A.D. 1114. It was soon restored, but again injured by fire A.D. 1186. The work of rebuilding the damaged part was soon commenced, and probably, in its main features, it was completed in its present state about A.D. 1340. The arms of this see, a prester, or Presbyter John, are seemingly borne in allusion to the power of the Church; the book in hand, but the sword, or power, in the mouth, is emblematical of the eloquence necessary to enforce the doctrine in the book by which the Church is maintained.

The present bishop is the Right Reverend A. T. Gilbert, D.D. Consecrated A.D. 1842.

DIMENSIONS.

	<i>Length.</i>	<i>Breadth.</i>
Extreme from E. to W...	308 feet	
Transepts	130	34 feet
Nave	156	26
„ Aisles		11 7
Choir	105	26
„ Aisles		12
Height of Spire	271	
Vaulting of Nave	61 6	
„ Choir	59 2	
„ Under Tower	67	

COTTAGE CONVERSATIONS.

I.—A DIALOGUE BETWEEN THE PARSON AND JANE ABOUT IMPROVING HER HUSBAND.

WELL, Jane, how do you do to-day? Did you do what I told you?

Jane. Yes, yer reverence; I told my Jem that he was to hearken when I spoke to him.

P. That wasn't exactly what I told you, Jane; don't you remember better what I said?

J. Why I knows, but I can't express it like yer reverence.

P. It isn't that I want, Jane. Did you try to be useful to your husband?

J. I'm always useful to him, yer reverence. Don't I mend his shirts, and so on, and talk to him as you told me?

P. But *how* did I tell you to talk to him?

J. Please, yer reverence, I forgot: perhaps you'll tell me again.

P. I told you, Jane, in the first instance, not to aggravate him.

J. What's that, yer reverence?

P. Why not to vex him unnecessarily, to be sure.

J. May be I have, yer reverence; but this doesn't always do.

P. Did you endeavour to tell him what's right, to the best of your knowledge?

J. I told him all I knew, yer reverence; but he wants to know more.

P. I say, Jane, did you take advantage of the proper time to speak to him?

J. I did; but he told me to hold my tongue, yer reverence.

P. He might do so at one time; but did you try again?

J. One doesn't like to be baffled, yer honour—yer reverence, I mean.

P. That's the very thing that I want you to like, or put up with; because that's the way to do him good.

J. He says, please your reverence, that women have no business meddling, and that I had better mind the children and the things at home.

P. Never mind his saying this, Jane—try again.

J. Please, yer reverence, I'm tir'd of trying. He's a sad fellow—I can't mend him.

P. I never thought you could, Jane; but you may be instrumental in mending him.

J. Perhaps yer reverence will mend him.

P. I'm willing to do what I can, Jane; but, you know, you're more with him than I am.

J. Yes; but I cannot speak to him after the fashion that yer reverence does.

P. Well, Jane, speak in your own way. You mustn't suppose this is of no use.

J. I'm sure he'll tell me to hold my tongue again, if I do, yer reverence.

P. No matter. "A word spoken in due season, how good is it." (Prov. xv. 23).

J. Sertainly it is, yer reverence.

P. I want you to see the importance of this.

J. Your reverence, I told him he was a sinner, and I thought the house wouldn't hold him, he was so angry.

P. Just so, Jane: you were indiscreet.

J. I thought that's what yer reverence told me to do.

P. Yes, Jane; but that's not the way to set about what I told you.

J. Perhaps not, yer reverence; but I thought that was the way to begin: and I forgot to say that he said I was as great a sinner as he was.

P. Well, Jane, what did you say then?

J. Why I told him, yer reverence, he was a bad man.

P. Here again, Jane, you were indiscreet.

J. I thought yer reverence told me to call him a bad man.

P. No, Jane: if you think awhile you will remember that I told you no such thing. I wished you to set his character before him in its true light, as far as you can; and you can often do this in many ways.

J. God knows, yer reverence, whether this can be done; but it isn't I that can do it.

P. Well, Jane, pray to God to help you; and I shall soon be calling again, and will see how you've got on.

J. Please, your reverence, come to-morrow.

II.—A CONVERSATION BETWEEN BETSY AND WILLIAM ABOUT BAD COMPANY.

B. I say, William, who do you think has been here?

W. Why, I can't say.

B. Guess.

W. Come, come, tell us: don't be going on so.

B. Our parson: and what do you think he's been talking about?

W. Summut of religion, I suppose.

B. You're right. And he told me to speak to you about it:

W. What's the matter now?

B. What he says is very true: it's about keeping bad company.

W. Let's hear what you've got to say.

B. He says, in the first place, as we've read in our Bibles, or heard it from others, "Evil communications corrupt good manners."

W. He's not far out there, I take it.

B. He seemed to think that we might larn from this.

W. What are we to larn?

B. Why to keep away from people as does us harm.

W. What harm does any one do to me, I wonder.

B. He says they do; and I'll warrant he's right.

W. You always take his part against me: I think he's out for once.

B. How so?

W. As I've told you before, I beant the worse for those as I know.

B. Come now, William, don't go on so fast. Look at Dick—what a fellow he is.

W. Yes, he is a rum chap; but that don't hurt me.

B. Don't you like to be with him, and talk to him?

W. To be sure ; I takes a pleasure in such chaps as he.

B. How's this ?

W. You know he's not so bad as you make him out.

B. There may be worse than he is ; but that doesn't alter the case.

W. He's a good-hearted fellow, at all events.

B. Don't be so sure of that. You thinks too well of him.

W. Perhaps I do, to your thinking. I wish there were more such as Dick.

B. I say, William, does he do ye any good ?—that's the question ; so the parson told me. I was to ask you, besides, as to your saying he does no harm.

W. That depends upon what you call good. He makes one merry, and he's very pleasant. Now and then he goes beyond a bit, but he soon comes round again.

B. Does he know anything of religion, William ? I believe not ; and some day or other he'll be sorry for this, and perhaps you too, but I hope not. I don't want to be what you would call hard upon your friend, but they say " a friend in need's a friend indeed."

W. Well, and do you think I wants some other friend besides, or instead of, him ?

B. Yes ; I do not scruple to tell you I do. The parson says so too.

W. Aye, aye ; will he get me one ?

B. I dare say he could tell you of some that would suit ye better.

W. When he does I shall think of it. But mind, I don't talk of cutting Dick till he does, or till I hear more about the matter.

B. Very well, William, I promised the parson he should speak to you himself ; or I will, when I hear more of what can be done. I'm sure he means well, and he puts one in the way of doing what's right. We'll say no more about it just now.

E. W. B.

REFLECTIONS WHILE SITTING AT CHURCH,

IMMEDIATELY BEFORE, AND AT THE BEGINNING OF,
DIVINE SERVICE.

HERE I am once more : but where ? This seems to be a place different from a common habitation : these bare and lofty walls, these strong pillars, and wide arches, and large windows : here and there I see on the walls inscriptions, or portions of some book, written in large letters, to be read by those who enter this house ; at other places I see monuments and tablets erected to the memory of those who have long since been dead. At one end of this building I see a part separated from the rest, and with a table in the centre ; above, and on each side of this table, are written, in letters of gold, the rules to be observed by all

who attend this place, with the articles they are required to believe. The greater part of this house is divided into numerous seats for those who assemble here, while one is raised above the rest for the person who is to lead them, and join with them in the object for which they are assembled, and also to warn, reprove, exhort, and instruct them. In another place are erected a number of seats above the rest, in the front of which stands a musical instrument, which now and then sends forth its melodious sounds. Surely this place, so different from a worldly habitation, must be God's house!—the place where his honour dwelleth. The spacious place I am now in faintly represents his dwelling in heaven, where there is room for all who desire to enter. The inscriptions are portions of his own word, which we should always have before our eyes. The monuments here erected remind us of our own certain departure from this life, so that we may in time prepare for it. The part enclosed with the table in it, is where those, who are desirous of tasting the joys of heaven hereafter, kneel and partake of bread and wine, in obedience to the command, and in commemoration of our blessed Saviour and Redeemer giving his body and shedding his blood for the sins of the whole world. On the tables above are the commandments of God himself, which serves to show our own weakness and sinfulness, and his holiness and justice—the belief of each individual who hopes to obtain forgiveness of their sins and life everlasting through the merit of Him who gave himself for them; and that they might obtain that life he has taught them a prayer of his own, to be offered to Him who alone is able to give to them that ask him. The numerous seats are for the worshippers of God “to assemble and meet together, to render thanks for the great benefits they have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul.” The seat elevated above the rest is for God's minister to pray for and with the rest, to read to them his holy word, and to invite them to come to Christ as their only sure refuge, their only help in time of need, the only name under heaven given among men whereby they can be saved from everlasting misery, and be made to enjoy everlasting happiness. The elevated seats, with the musical instrument in the front, are for the assembling of those who set forth his most worthy praise with psalms and hymns and spiritual songs, and in which all the rest are to join as one heart and voice, for all are partakers of his blessings. And now they all seem to be assembled—the steward of God's mysteries has offered to him a secret prayer—the organ has begun to sound his praise, and now let me join fervently in the devotion of this sacred place.

MEMORIAL OF THE REV. H. VENN.

A **CHIEF** inducement to the particular notice of the characters of several individuals, in a Christian way, is that satisfactory effect which genuine piety ever beareth, under whatever circumstances it is evinced. It tends much to show forth the glory of God and to promote the welfare of man : and hence it is that, even as it has been said of flowers, " of their sweet deaths are sweetest odours made," so it is with "the excellent of the earth." The sweet incense of their devotion has, in their lifetime here on earth, ascended, through the merits of Jesus, in grateful fumes to the Almighty Father ; and many have afterwards left a name to "be had in everlasting remembrance," on account of the desire which they have had unto God, and on account of the exemplary peculiarities of their conduct—endearing them, really and truly, alike to God and man, which, though opposition may have kept long concealed, and though contingencies may seem to have altered, has often derived excellence from its very difficulties, and beauties from, to some, apparent deformities.

It is not intended here to enter into several observations that might be made, but rather, independently of other considerations, to draw attention to some useful particulars to which the subject invites us.

From the time of the celebrated Reformation it appears that the ancestors of the Rev. H. Venn were clergymen of the Established Church. He was the youngest of three sons, having one sister. Activity, energy, decision, and zeal seem to have marked his very childhood. In process of time ambition and jealousy wrought upon him ; but his manner was nevertheless noticed as prepossessing. At the early age of fourteen he lost his father, who, being pious, affectionate, and learned, must have been therefore a greater loss to his youth, and hence to his after age. It is remarkable, with regard to his school days, that at one school he is said never to have suffered correction, or incurred the displeasure of the master.

In June 1742, at the age of seventeen, he went to St. John's College, Cambridge, but subsequently he removed to Jesus College, on account of a scholarship, where he remained seven years. Sweetness of temper, added to other good qualities, and the interesting nature of his society, tended to make him very acceptable to many. Benevolence, modesty, and respect gained much good opinion for him : hence there were very few men in the university so generally beloved. In 1745 he became B.A. He obtained a university scholarship in 1747. In the same year he was made deacon, without a title, out of respect to his father. In 1747 he became M.A. He was made fellow of Queen's College, being recommended by his tutor. His marriage took place in 1757.

Among other remarkable anecdotes of him, his relinquishing the game of cricket, upon his ordination, was one. His

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religious investigations were notable, and Law's "Serious Call" seems to have had much effect upon him. Self-examination, meditation, and devotion occupied him much; his fasts and communions with God have been noticed. Six months after he was made fellow, he served the curacy of Barton, near Cambridge. He was subsequently, for four years, alternately officiating in London and Surrey. His family prayer is said to have been attended by thirty or forty of the poor; and the number of communicants at Horsley was increased from twelve to sixty while he was curate. He was by some accounted enthusiastic and methodistical; but sometimes, even with these and with others, encomiums would seem to supersede blame, as a recorded anecdote might tend to prove. An interesting circumstance is related of his having foregone the acceptance of a living, and of his having anonymously applied for it on behalf of another requiring it. Among his accustomed ways it is observable that he used to chant the *Te Deum* while he was riding. As to his studies, he gave up Law, having found in the work statements as to the comparative inefficacy of the blood of Christ. "What! (he exclaimed) does Mr. Law thus degrade the blood of Christ, which the apostles represent as a sacrifice for sins, and to which they ascribe the highest efficacy in procuring our salvation? Then farewell such a guide. Henceforth I will call no man master." We have subsequently his study of the sacred writers; but he seems to have imbibed the ideas of the mystical writers, and hence to have inculcated a holiness that was scarcely practicable by weak man, and thus hardly designed for him. He kept a diary himself, from a desire to attain such holiness; but, inasmuch as he did not obtain the victory over sin as completely as he could have wished, it was apparently a hard service that religion required. From the Scripture, however, it was discovered that the particular provision afforded for fallen and sinful man had been overlooked; and it was afterwards evident that, not the perfection of obedience, but the merit of the Saviour was to be relied upon for justification; hence religion afforded hope, joy, and peace to him. In 1754 he was curate of Clapham, where he was five years, with three lectureships in London in the meantime, including weekly services. In 1756 he had a severe illness for eight months. He dwelt at this time much upon the attributes of God, and upon the greatness of salvation by Christ.

In May, 1757, he married Miss Bishop, daughter of the Rev. T. Bishop, D.D., minister of Tower Church, Ipswich, a person of sincere and exalted piety, sound judgment, sweet disposition, and animated expression. In 1759 the Rev. H. Venn became Vicar of Huddersfield (not 100*l.* a year, and a decrease from his previous income). At Clapham his success had not been accordant with his hopes; he now hoped for better success. He was accused of inculcating faith without works; but his own case, and that of his hearers, has been noticed as indicating the

contrary of the accusation. An interesting anecdote is told respecting a Socinian gentleman having gone to hear him, and having come to the conclusion—"Surely God is in this place; there is no matter for laughter here." He had come for the purpose of ridicule—he had come "to scoff," but might well "remain to pray." He called upon Mr. Venn afterwards, and requested his forgiveness and his prayers. He subsequently left the Socinians, and remained a friend of Mr. Venn.

It is recorded that Mr. Hey, of Leeds, having returned from fifteen miles off with a friend, after having come to hear the person of whom we have been writing, neither he nor his friend spoke a word, so deeply impressed were they with what they had heard.

It was supposed that the cheapness in the change of situation, previously spoken of, would make up for the diminution of income, but this not being so was a source of anxiety. A remarkable circumstance is stated to have transpired, in that, while on his knees, as was the custom of Mr. Venn in all difficulties, &c., an anonymous letter arrived with 50*l.*, on account of benefit derived from the perusal of "The Complete Duty of Man." Among the alterations in his religious views, it is noticed that he became desirous of regarding more of God in Christ Jesus, and less of man: to which matter it is added, "But his Calvinism stopped here." He appears to have left system optional with his hearers, and to have proceeded upon the ground, that love to God and faith in Christ were characteristic of the good Christian. His dread of young men becoming hastily Calvinistic has been observed; it is rather peculiar how cautiously and temperately he speaks upon the subject. (See pp. 32, 33, 34, of *Life*, &c., of the Rev. H. Venn, &c., fifth edition, Hatchard; from whence this memorial notice is much derived, and where much useful matter, here necessarily left out, is to be seen). As to Calvinism, in one letter it is, "You know I am moderate." In 1763 the "Complete Duty of Man" was published: it was nearly completed before he left London, but finished at Huddersfield—there were twenty editions of it. In 1767 Mr. Venn lost his wife, whose prudence, zeal, and judgment, whose kindness and affection were duly noticed and valued. There were five children remaining, about whom he took much care. During a storm of thunder and lightning, the adoration of the majesty of God, as exhibited in it, was recommended to them; and the useful observation was elicited, that no injury from it could occur without his permission! Prayer concluded this seasonable and valuable lesson. The children were taken to a cottage to see a poor young man soon likely to die, with the serviceable intent of showing them the blessing of poverty with religion. In the year 1771 the rectory of Yelling, Hunts, was given to Mr. Venn by Lord Chief Baron Smythe; but it seems that, at this time of life, consumption was setting in, so

that preaching once a fortnight now seemed to be an effort. Thus it is that men's "strength is brought down in their journey;" but it leads to the happy reflection, that "in the Lord Jehovah is everlasting strength!"

(*To be continued*).

MEDITATION FOR PASSION WEEK.*

ENDEAVOUR to bring fully before your mind, first, the *sufferer*, the Lord Jesus Christ, God over all, in your nature, dying as your surety; second, the *cause* of suffering, sin—your sin, and the sin of the world; third, the *agents*—the law, Satan, man, and God; fourth, the *reality* of Christ's sufferings—not a mere appearance of sorrow, but a real, acute, and exquisite sense of bodily agony and of mental anguish; fifth, the *place*, Golgotha, the hill of skulls—Calvary, the mount without the walls of Jerusalem, where criminals were put to death; sixth, the *circumstances*—a public execution, three crosses, and three crucified thereon, two for theft, one in the midst for sedition and blasphemy, even Jesus, our blessed Saviour, condemned alike in the spiritual and criminal courts of his native country—his back, excoriated by the scourge, pressing on the wood, his hand and his feet pierced with nails, his sufferings mocked, his character vilified, his strength exhausted, his soul deserted, and his spirit assailed by the temptations of Satan.

When these have been well considered, endeavour next to enter into the feelings of that Holy One who endured them all. Consider the *unparalleled position* in which the blessed Jesus found himself placed when hanging on the cross. Contemplate this position, and his feelings in reference, first, to his own Godhead and manhood. When the Second Person in the holy Trinity took our nature upon him he did not lay aside his Godhead; he laid aside only the exhibition of its glorious presence and power. In all his words and miracles he spake and acted by the power of the Father and the Holy Ghost. He glorified God by an invariable reference to him—"The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works" (John xiv. 10).

Now, also on the cross, when his body and soul sunk to their lowest possible condition, he would not have recourse to his own Godhead power to rescue and deliver them, but waited patiently upon his Father in the exercise of faith and prayer. He sought not the glory of deliverance for himself. He kept the almighty power of his Godhead in silent union with the

* From "Christ on the Cross," by the Rev. J. Stevenson, London: Islington, &c.

utter weakness of his manhood, and suffered not the accuser to say that he used undue advantage in the combat.

Second, in reference to God the Father and the Holy Spirit. These two Persons in the sacred Trinity rejoiced in God the Son's taking our nature. During his life on earth they had uninterrupted and intimate communion with him in his human soul; but when the sin of the world was laid upon that body and soul which Jesus offered up on the cross, they judicially withdrew their comforting presence, and refrained from communing with him in that human soul. Observe, that it was only *judicially*. Christ was still dear to the heart of the Father—nay, if possible, most dear now, because most obedient. And mark this, that he took our *nature into* union with his Godhead, but only took our *sin upon* that humanity which he had appropriated to himself. Sin could not be taken *into* his holy nature, no more than darkness can be taken into light; but it was laid *upon* him by imputation; and because he had taken it upon him, he suffered all that it deserved. The desertion was a judicial act on the part of God towards sin. Christ suffered that desertion of the Father and of the Holy Spirit because he had made himself to be sin for us (2 Cor. v. 21). The wrath of God, therefore, is by no means to be regarded as directed against the bearer, but only against the burden. Yet because he bound it fast upon him, he did actually suffer that desertion which it merited.

Third, in reference to the angels. These ministering spirits were not allowed to draw near to the dying and deserted Jesus. Even that angel who had strengthened him in Gethsemane was compelled to close his half-spread wing and leave him all alone. Christ at this moment was a solitary in the universe of being.

Fourth, in reference to the law. The Son of God had made himself to be born under the law (Gal. iv. 4), and now he was dying under its curse (iii. 13). The shame and infamy of being hanged on a tree was the last and most severe of all the curses which the law of God and man denounced (Deut. xxi. 22, 23).

Fifth, in reference to man. Though bone of our bone and flesh of our flesh, there was no man that would help him. His own disciples had fled, and a host of enemies and bitter revilers now surrounded him, and with cruel hatred nailed him to the tree.

Lastly, in reference to devils. "This was the hour and power of darkness" (Luke xxii. 53). If a legion of evil spirits could possess the body of one demoniac (Mark v. 9; Matt. xii. 45), who shall number the hosts which Satan brought against the Captain of our salvation? (Heb. ii. 10). It was necessary that he should be tried in all points. The adversary must not have it in his power to say that the Son of man had not been fairly or fully tried: no room for his insinuation must be left, that Christ would have fallen like the fathers if he had only been

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"Behold, I lay in Zion, for a foundation, a stone, a **TRIED** stone" (Isa. xxviii. 16). The prince of this world, and all the powers of darkness, tried it, *and found nothing*. Man tried it with every ordeal he could think of, *and found nothing*. The law tried it with its ten commandments and its sharpest curse, *and found nothing*. God the Father and God the Spirit tried it by the severest test of their withdrawal, *and found nothing*. Consider what must have been the holy Saviour's feelings while enduring this unexampled trial!



Village Sketches.

NO. IV.—THE VILLAGE CLERK.*

By the ninety-first canon of the Church the parish clerk is to be chosen by the minister, and he is required to be at least twenty years of age, to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing, if it may be. But it has unfortunately been the case, in many parishes, that the clerk has been a person almost entirely void of these qualifications. The clergy, churchwardens, and parish-

* Parish clerks are said to have their origin from poor clerks, who held the office of *aquæ-bajulatus*. If parish clerks were the *aquæ-bajuli* of the early Church, and it also appeared that the *aquæ-bajulus* was necessarily a clerk in orders, it would be very strong to show that the appointment belonged to the rector. Gibson says (Cod. 240) that all incumbents once had the right to the nomination of parish clerks by the common law and custom of the realm. This claim of right, however, was very early disputed; for Boniface, in 1241,

tempted and tried as they were. Therefore Christ was expressly "led up of the Spirit to be tempted of the devil" (Matt. iv. 1). Consider that immaculate Lamb tempted by Satan to distrust his Father's care, and turn the stones into bread ; then to presume upon that care, and cast himself down from a pinnacle of the temple ; and then to deny his Father altogether, and worship the devil in preference ! How horrible must such suggestions be to his holy soul.—*Simeon's Sermons.*

Now, while being crucified through weakness (2 Cor. xiii. 4), he gave himself, and was given by the Father and the Holy Spirit, into the hand of the powers of darkness, that, defeating all their attempts, he might triumph over them openly (Col. ii. 15). This was the hour of which the Saviour forewarned his disciples on the previous evening, "The prince of this world cometh, and hath nothing in me" (John xiv. 30). It is probable that Satan led on his grand attack under cover of the darkness. Doubtless, as an experienced general, he would seize the most favourable moment. No sooner had the comforting presence of God been withdrawn from the Redeemer, than the prince of the fallen spirits would summon them to the assault. Rulers, principalities, and powers—every fiend and evil spirit of hell, came round the holy human soul of Jesus, and did their utmost, during these three hours of darkness, to gain an entrance ; but not one of them could find anything in Christ, congenial to their own natures, on which to work. As hovering cavalry in the battle, by desperate charges, attempt to break the square of the enemy, so these spiritual foes, rushing at all points, and with all kinds of temptations, upon this only solid square of holiness which our world has ever seen, received that defeat themselves which they intended to give, and fell back with a recoil of everlasting dismay. It was not by an exertion of his almighty strength that the Saviour prevailed, but by his invincible holiness and trust in God. In the world of spirits, good and evil are as repugnant and hostile to each other as fire and water are in this world of matter. The presence, therefore, of a perfectly holy Being on our earth must have proved a source of constant misery to Satan and his evil spirits. Observe how they dread his approach, cry out at the sound of his voice, and address him by that name which was most cognizable to their own apprehensions and abhorrence—"We know thee who thou art, the Holy One of God" (Mark i. 24 ; Luke iv. 34). It was his holiness from which they shrunk ; and it was by his unsullied holiness that he proved more than a conqueror over them in death. Let, then, this unparalleled situation, in which your Lord and Saviour was placed while hanging on the cross, be more and more fully realized by frequent meditation. Remember that he was tried in all points like as we are, yet without sin (Heb. iv. 15). This was the last trial to which he was subjected, as the foundation-stone of that eternal temple which God was about to lay.

“Behold, I lay in Zion, for a foundation, a stone, a **TRIED** stone” (Isa. xxviii. 16). The prince of this world, and all the powers of darkness, tried it, *and found nothing*. Man tried it with every ordeal he could think of, *and found nothing*. The law tried it with its ten commandments and its sharpest curse, *and found nothing*. God the Father and God the Spirit tried it by the severest test of their withdrawal, *and found nothing*. Consider what must have been the holy Saviour’s feelings while enduring this unexampled trial !



Village Sketches.

NO. IV.—THE VILLAGE CLERK.*

By the ninety-first canon of the Church the parish clerk is to be chosen by the minister, and he is required to be at least twenty years of age, to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing, if it may be. But it has unfortunately been the case, in many parishes, that the clerk has been a person almost entirely void of these qualifications. The clergy, churchwardens, and parish-

* Parish clerks are said to have their origin from poor clerks, who held the office of *aquæ-bajulatus*. If parish clerks were the *aquæ-bajuli* of the early Church, and it also appeared that the *aquæ-bajulus* was necessarily a clerk in orders, it would be very strong to show that the appointment belonged to the rector. Gibson says (Cod. 240) that all incumbents once had the right to the nomination of parish clerks by the common law and custom of the realm. This claim of right, however, was very early disputed; for Boniface, in 1241,

ioners, should take heed that the canon should be strictly observed.

The village clerk at Criton was fully qualified for his office, and it will be seen from the following sketch that he faithfully performed it.

He was about five and twenty years old when he received the appointment; he was free from all kind of blemishes in his outward appearance; his voice was remarkably good; his handwriting was clear, distinct, and beautiful; his singing would have done him credit in any place in the kingdom; his character and conduct were not only irreproachable, but eminent for piety and virtue. Next to the village pastor he was considered in all things.

A great mistake has arisen, and has too generally prevailed, that the service is to be *heard* by the people, and to be *read* only by the parson and clerk. The clerk is not to *supersede*, but to *lead* and *assist*, the congregation in reading and singing. The rubrics, or directions, printed in italics, in the Prayer Book, clearly mark the duty of all, whether minister, clerk, or people. After the first exhortation in the service, we have "a general confession" of sins, and it is directed to "be said of the whole congregation after the minister, all kneeling." Here we see no mention of the clerk as distinct from the people; he is therefore supposed to be mixed with them. The minister and people confess and pray. The rubric after the absolution says that "the people shall answer here, and at the end of all other prayers, *Amen*." The clerk is not noticed. The *people* give their assent and express their wishes. The "people, still kneeling" are to repeat "the Lord's Prayer with the minister." Thus the service proceeds, the *people* making the proper re-

says, "And because disputes do often arise between rectors and their parishioners about conferring such benefices, now we ordain that the rectors do take care to place such clerks in the offices aforesaid as are best able to serve them," &c. Godolphin says, that at the synod 44th Edward III. it was ordained that every parson should appoint his parish clerk. Ayliffe (Parer, 409) speaks of a book of canons in Elizabeth's reign, by which a contrary practice is supported, *if custom had so run in the parish*. The ninety-first canon (1403) ordained that the rector should appoint the parish clerk; but in eight years after that canon, viz., 8th Jac. I., it was decided that the parson, by colour of a new canon, could not deprive parishioners of their right to choose their clerk. (See 13 Rep. 70). Jermyn's case, 21st Jac. I., is the same. But it is now clear that, to deprive the parson, the custom must be proved, for the court will not intend such a custom. (Salk. 468). Under the 59th Geo. III. the clerk of churches built under that and some other acts shall *annually* be appointed by the minister. But there are no similar provisions under the recent acts of 1st and 2nd William IV. or 1st and 2nd Victoria.—*Church and State Gazette*, vol. i. p. 170.

sponses. The creed is directed to be "sung or said by the minister and the *people*."

Before the Lord's Prayer, after the creed, "the minister, clerk, and people," are enjoined to "say it with a loud voice." The same directions are given in the evening service. No doubt, therefore, can be entertained on this subject, that the *clerk* is a *leader*, or *assistant* to, not a *supplanter* of, the *congregation*. In the rest of the services we read of the "clerk" only in the "order for the burial of the dead," and the "form for the solemnization of matrimony." The word "clerk," in the singular number, is used only once in the Prayer Book, and that is in the marriage service.* "Clerks" mentioned in the foregoing rubrics may be considered as referring to the clergy, for *clerk* is only an abbreviation of the word *clergyman*.

We may, therefore, infer that, both in singing and praying, the clerk is one that *assists* the congregation: he is required to be a good reader and singer. Many reasons might be assigned for his being a good writer. But, as it is not our purpose to enter critically into the *nature* of the office any further, we will proceed to show how it was performed by the clerk at Criton.

Being a good Christian man, he was most assiduous in teaching the children and others, once or twice in the week, to make the responses and to sing psalms. He thus trained and prepared a great number of persons for the right discharge of the various duties of devotion. He observed any failure on the Sabbath, and pointed it out and corrected it on these occasions. It was in a great measure through his instructions, with the sanction of the pastor, that the people of Criton joined, as we noticed in our last number, in the services of the Church. The people were taught what to do, and they were encouraged to act agreeably to such instructions. It is to be feared that the dead silence in many of our congregations, as it respects joining audibly in the service, is in some measure owing to their not being taught to do otherwise. Many parish clerks read in such a way that none can read with them. The people are thus content to *hear* only; and the beautiful service, which was designed for "the *whole* congregation," is left to the *clerk alone*. We hope, however, that the example of the Criton clerk will be followed by others, and that very soon our church-goers will be Churchmen indeed, in praying, singing, communicating, and hearing, so that "God in all things may be glorified, through Jesus Christ our Lord."

The Criton clerk, as well as many other clerks, was employed

* "Clerk and people" are mentioned in the rubric in the services for the 30th of January, 29th[of May, 20th of June, and the 5th of November, as *joining* in the hymns there introduced. This is the only correct view we can take of the subject. The clerk is the *leader*, or *prelector*, or *precentor* of the *people*, all of whom are directed to take their parts in the services.

in collecting Easter dues, and various other parochial payments ; and on those occasions the parishioners, without intending any harm, would offer him drink, which, unless he was very careful, would lead any man to intoxication. Many a clerk has been ruined for time and for eternity by such people ; but our clerk, knowing his danger, made a point of refusing a drop of ale when thus tried, or thought it best to err (if it was an error) on the safe side. When at home, he lived as other people do, in eating and drinking ; but when he had to call at different houses, he never touched anything that could hurt him. This greatly raised his reputation and increased his influence. Presents were made to him instead of offering ale to him, so that he became richer as well as better. In him was truly fulfilled, " Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." We have known many such men fall by yielding to temptation ; let this example therefore teach our readers to resist every enticement to evil.

In a word, the Criton clerk was a consistent Christian ; he was holy, useful, and happy. May every reader learn to be a true Christian !

April 1st, 1843.

W. M.



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

OF THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

Sect. I.—Of the Rubrics before the Office.

RUBRIC I.—*The curates of every parish shall often admonish the people, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holy-day falling between, unless upon a great and reasonable cause, to be approved by the curate.*

RUBRIC II.—*Also they shall warn them that, without like great cause and necessity, they procure not their children to be baptized*

at home in their houses. But when need shall compel them so-to do, then baptism shall be administered on this fashion.

Sect. II.—Of the Proper Minister of Private Baptism.

It appears that lay baptism was allowed by our Church at the first Reformation; but afterwards, when some articles were passed by both Houses of Convocation, in the year 1575, it was unanimously resolved, that even *private baptism, in case of necessity*, was only to be administered by a lawful minister or deacon.

Sect. III.—Of the Service to be performed at the Ministration of Private Baptism.

First, the minister present, with them that are present, is to *call upon God and say the Lord's Prayer, and so many of the collects appointed to be said before in the form of public baptism as the time and present exigence will suffice.* The minister is to pour water upon the child: that is, *sprinkle*, not *dip* it; because baptism in private is never allowed but when the child is weak, and it cannot be supposed that the child in its sickness would be able to endure dipping or immersion. After the child is baptized, it is further ordered that, *all kneeling down, the minister shall give thanks unto God.*

Sect. IV.—Of the Service to be performed when the Child is brought to Church.

The first thing done is the certification to the congregation that the child hath been properly baptized. This being satisfactory, the minister receives the child as one of the flock of true Christian people, saying, "*I certify you,*" &c. The service then proceeds with but little variation from the form adopted in the previous office of public baptism. *But if they which bring the infant to the Church do make such uncertain answers to the priest's questions, as that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of baptism), then let the priest baptize it in the form before appointed for public baptism of infants; seeing that at the dipping of the child in the font, he shall use this form of words:—"If thou art not already baptized, N, I baptize thee in the name," &c.*

The Bible.

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."—*Article vi.*

Two Epistles to the Thessalonians.

FIRST EPISTLE TO THE THESSALONIANS.—Thessalonica was a chief city of Macedonia, the capital of one of the four districts into which the Romans divided that country after its conquest by Paulus Cœmylius. Christianity was first planted here by St.

Paul, about A.D. 50. This epistle was the earliest of all St. Paul's writings, and is supposed to be of the date A.D. 52. The apostle highly commends this Church. In connection with the epistle it will be profitable to read Acts xvii. 2-15.

SECOND EPISTLE TO THE THESSALONIANS.—This epistle was evidently written soon after the first, and was sent to the Church in order to correct a mistake of the Thessalonians, who, from misunderstanding a passage in his former letter, imagined that the day of judgment was at hand. There seems to be a pretty clear prophecy of Popery in the second chapter, under the character of the *man of sin* and the *mystery of iniquity*.

Two Epistles to Timothy.

FIRST EPISTLE TO TIMOTHY.—Timothy was converted by Paul's ministry, and was appointed over the Church of Ephesus. He was a native of Lystra, a city of Lycaonia, in Asia Minor. His father was a Greek, but his mother was a Jewess (Acts xvi. 1), and, as well as his grandmother Lois, a person of excellent character (2 Tim. i. 5). The date of this epistle is placed by different writers at A.D. 56 and A.D. 64. The latter is considered the most probable. It was written to assist Timothy in the duty of watching over that Church and choosing proper ministers. For an account of Timothy see Acts xvi. 1-3; 2 Tim. i. 5; iii. 14, 15.

SECOND EPISTLE TO TIMOTHY.—This epistle was probably written A.D. 65, near the close of Paul's life, during his second imprisonment, and not long before his martyrdom. It consists of exhortations to animate Timothy to endure persecutions with courage, and to caution him against false teachers. The whole epistle may be considered as the advice of a dying and pious father to a much loved son. The learned Dr. Benson says, "Imagine this, and you will have the frame of the apostle's mind during the writing of this whole epistle."

Notices of Books.

D'Aubigné's History of the Great Reformation. Abridged by Edward Dalton, Secretary to the Protestant Association, London. Protestant Association, 11, Exeter Hall, Strand; W. H. Dalton, 28, Cockspur-street, Charing-cross.

WE hail with great satisfaction the first of "a series of popular works" published by the Protestant Association, in order to extend Protestant principles and to counteract the rapid spread of error in the land. The very name of the excellent secretary who has abridged the large work of D'Aubigné is a sufficient guarantee for the sterling character of the elegant volume now sent forth to the public; and we hope the success attending its sale will fully justify the wishes of the originators of this new scheme. All who wish prosperity to Protestantism will do well to aid and assist "*this work of faith and labour of love.*"

Miscellanea.

CHRISTIAN DUTIES TOWARDS THE POOR.—The poor are our *brethren*, though less fortunate than ourselves as it respects this world's goods. They have their faults, but in many cases arising from the uncontrollable pressure of deep poverty; in others, from the want of that correct instruction and kind Christian oversight which has been neglected by their teachers. They have not faults in which many of the rich are not virtually implicated; and when the poor are lectured upon industry, economy, sobriety, and other virtues, I fear some invisible spirit is oft ready to exclaim, "Thou that teachest another, teacheth thou not thyself also?" We ought to bear one another's burdens, and thus fulfil the law of Christ. "If we see our poor brother in need, and shut up our bowels of compassion, or put him off by fair speeches, we forfeit our character as followers of Him who always "went about doing good." I make these remarks because I fear that many good people, relying upon the overseer's office, do not feel it a duty *personally* to visit and relieve the poor. It is, however, described as the prominent part of "pure and undefiled religion;" it is a duty which cannot be delegated to others, and for the proper performance of which we must answer at the last day. I believe it to be as much a sin to neglect visiting the poor as it is to lie, cheat, or steal; for the same authority which has forbid the one has commanded the other.

BENEFITS OF SUBMITTING TO THE CHURCH.—Even so far as the preaching is concerned, a man is immeasurably more likely to be benefitted by meekly submitting himself to an ordinance, though imperfectly administered, than by constituting himself judge of the mode of administration, and refusing to attend unless his own standard be reached. The temper in which a sermon is heard has commonly more to do with its profitableness to the soul than the doctrine on which it insists. God may be expected to bless those most who use with most simplicity the appointed means of grace; and therefore are the ministrations of the parochial clergy, if attended by the parishioners on the principle that these men are their authorised teachers, far more likely to promote growth in knowledge and grace than those of any other clergy, however more eminent in learning, eloquence, or piety. Alas! that a truth which ought to be self-evident to all who recognize God's institutions in the visible Church, should be almost utterly lost sight of! When the sermons are not what professors of religion think they should be, the church is abandoned; the minister, whose power to instruct depends much on the prayers of his people, is forsaken by all but the careless and indifferent; and the deserters suppose that they have given their faithful testimony against error, when they have done their best to perpetuate it in their parish.—*Rev. H. Melvill's Preface to Sherlock on Religious Assemblies.*

Poetry.

"THE WRATH OF THE LAMB."

(Rev. vi. 16).

"There is nothing more terrible than goodness slighted and patience abused."

Dr. J. Barrow.

WRATH of the Lamb! And can it be
The gentle Lamb in wrath we see?
Can every gleam of aspect mild
With anger dire be reconciled?

Wrath of the Lamb! Can heaven's grace
So much pourtrayed where'er we trace?
Can goodness, patience, kindness, love,
One tendency to sorrow prove?

Wrath of the Lamb! Ah yes! 'tis true,
The confident his course may rue!
The very Lamb *provoked* is found
With retribution to abound!

Wrath of the Lamb! Go, sinner, go—
Slight not thy "flowing mercies" so!
Arise! Depart! From sin away!!
Remember *now* the judgment-day!!!

Calendar.

APRIL.							
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.			
		1st Lesson	2d Lesson	1st Lesson	2d Lesson		
2	5 Sunday in Lent	Exod. 3	John 20	Exod. 5	Heb. 4		
9	Sun. next bef. Eas.	— 9	Matt. 26	— 10	Heb. e	5	
12		Hosea 13	Job b	11	Hosea 14	James 1	
13	Maunday Thursday	Dan. 9	— 13	Jer. 31	— 2		
14	Good Friday *	Gen. a	22	— 18	Isaiah 53	1 Pet. 2	
15		Zech. 9	Lu. c	23	Exod. 13	Heb. 4	
16	Easter Day†	Exod. 12	Rom. 6	— 14	Acts f	2	
17	Easter Monday	— 16	Matt. 28	— 17	— 3		
18	Easter Tuesday	— 20	Lu. d	24	— 32	1 Col. 15	
23	1 Sun. aft. Easter	Num. 16	Acts 20	Num. 22	2 Pet. 2		
25	St. Mark, Evan.	Ecclu. 4	— 22	Ecclu. 5	1 John 1		
30	2 Sund. aft. East.	Nu 23, 24	— 27	Num. 25	— 2, 3		

* Proper Psalms—Morning, 22, 40, 54. Evening, 69, 88.

† Ditto—Morning, 2, 57, 111. Evening, 113, 114, 118.

a To ver. 20. b Begin ver. 45. c Begin ver. 50. d To ver. 13.

e To ver. 11. f Begin ver. 22.

THE VILLAGE CHURCHMAN.

No. LXV.]

MAY, 1843.

[NEW SERIES.]



NORWICH CATHEDRAL.

Cathedral Institutions.

“Unto the old Britons also (which dwelled where our nation doth now) preached Gildas, and rebuked them of their wickedness, and prophesied, both to the spiritual (as they will be called), and unto lay men also, what vengeance would follow, except they repented. But they waxed hard-hearted, and God sent his plagues and pestilences among them, and sent their enemies in upon them on every side, and destroyed them utterly.”—*Tyndall*, “*Obedience of a Christian Man*”—*Preface*.

THE BEGINNING OF THE CHURCH OF ENGLAND.

It is asserted by the Church of Rome that England was first converted to Christianity by the preaching of Augustine, who was sent as a missionary to this island by Pope Gregory I., A.D. 596, and that consequently the Church of England was always in connexion with, and a part of, the Church of Rome, and subject to the Pope, until the Reformation in the sixteenth century. The following are, in the language of Lord Bacon, “glaring instances” of the falsehood of this assertion.

Britain was first invaded by the Romans under Julius Cæsar, before Christ 55; next under Claudius, A.D. 44. Julius Agricola, under Vespasian, A.D. 78-80, completed the conquest of

the island. The Emperor Adrian visited Britain, and caused a wall of turf to be raised across the island, from the mouth of the Tyne to the Solway Frith, A.D. 121. At this period, therefore, Britain was a well-known and interesting portion of the Roman empire; but Justin Martyr, in the year 140, says there were Christians in every country known to the Romans, within little more than a century after the death of Christ (*Just. Mart. cum Tryphone Judæo Dialogus*). Irenæus, who was born in 97, and died in 167, states what also leads to the same inference (*Advers. Hæres.*, lib. i., c. 2, 3). Tertullian, who died in 220, speaks distinctly of British districts inaccessible to Roman arms, but subdued to Christ (*Tertull. adv. Judæos*, A.D. 198), *a fortiori* would there have been Christians, and that for some time, in that portion of the island which belonged to the Romans.

But, farther, the Emperor Constantius died at York, A.D. 306, and was succeeded by his son Constantine the Great, who was then with him, and who, being himself a professed Christian, commenced his prosperous career in Britain; and after having subdued six competitors for the imperial purple, and become sole emperor, established Christianity as the religion of the Roman empire; and, for the settlement of disputes about Christian doctrine, summoned two councils. One of these was held at Arles, A.D. 324, on account of the Donatists, the canons of which are signed by three British bishops, as follows:—

“Eborius, Episcopus, de civitate Eboracensi, provincia Britanniae.”

“Restitutus, Episcopus, de civitate Londinensi, provincia supra scripta.”

“Adelfius, Episcopus, de civitate colonia Londinensium.”
(Colchester).

The other was the first Council of Nice, A.D. 325, on account of Arius, at which it is also highly probable British bishops were present; but, from the imperfect remains of the signatures, none can with certainty be pointed out.

At the Council of Sardica, in Thrace, held A.D. 347, to judge between Athanasius and the Arians, and at the Council of Ariminum, A.D. 359, the presence of British bishops seems to be clearly established; at the latter, the British bishops, generally, refused to receive the allowance made to them from the emperor, only three of them accepting it—a proof both of the number and wealth of the bishops who attended it from Britain.

Gildas, who was born in 510, and was therefore probably dead before the coming of Augustine in 596, and who is the first English historian, wrote a book, “*De Calamitate, Excidio et Conquestu Britanniae*,” on the Saxon invasion, in which he not only speaks of the Christians of Britain in this day, but says there were Christians there, before Boadicea, in 61.

Finally, if the above facts are not already more than sufficient to testify that a flourishing Church of Christ existed in this

country for several centuries before the missionaries of Gregory arrived, what can be said to the endeavours which Augustine himself made to persuade the British Christians to unite themselves to him, which endeavours were entirely unavailing?

The truth is, that the Saxon invaders were Pagans, and Augustine and his companions were the first to preach Christ to *them*; and, in the first instance, they were eminently successful, though shortly afterwards the attempt nearly failed: others however revived it, and, partly from their endeavours, and partly from the labours of the British Christians, the Church was once more extended throughout the land.

This country was then part of the Roman empire for about four hundred years, and during nearly the whole of that time had in it a Christian Episcopal Church, the doctrine and discipline of which were primitive; and, so far as they can be ascertained, accord with those of the present Church still established in this favoured land, and do not accord with, and were never in subjection to, the Church of Rome.

There are, indeed, many interesting circumstances which tend strongly to prove that this Church was planted by the Apostle Paul; that he—the great apostle of the Gentiles—first preached to our forefathers the unsearchable riches of Christ.

ANGLICANUS.

Norwich.

Sigibert, king of the East Angles, founded a bishopric, and placed the episcopal see at Soham, in Cambridgeshire, A.D. 630. It was soon after removed to Dunwich, in Suffolk, by St. Felix, the first bishop of the East Angles. The see was divided into two bishoprics by Bius, the fourth bishop, when North Elmham, in Norfolk, was made a seat of the bishops of Norfolk; and Dunwich a seat of the bishops of Suffolk. About A.D. 945, a union of these dioceses took place, under the bishops of Elmham, whence the episcopal chair was removed to Thetford, in 1075, in consequence of a determination of a council, held by Archbishop Lanfranc, that all bishops' sees should be placed in the most eminent towns in their diocese.

The see was translated to Norwich by Bishop Herbert de Losing, formerly abbot of Ramsey, A.D. 1094, who purchased the bishopric of King William Rufus, for the sum of 1,900*l*. The arms of the see, three golden mitres in an azure field, allude to the union of the bishoprics of Dunham, Elmham, and Thetford, in that of Norwich. The oldest portions, both of the cathedral and palace, plainly testify of their Norman origin, and may therefore, without hesitation, be regarded as the work of Bishop Herbert, who died July 22nd, A.D. 1119.

The situation of this cathedral is so low as to prevent its making an imposing appearance from any distant point. It has,

however, a right to be classed as a building of the first magnitude and architectural merit.

The present bishop is the Right Rev. Edward Stanley, D.D. Consecrated A.D. 1837.

DIMENSIONS.

	Length.	Breadth.
Extreme of nave	212ft.	72ft. 6in.
Nave aisles		12 3
Transepts	177	30 6
Extreme of choir	170	45
Height of vaulting	73	
Height of tower and spire ..	313	

SCRIPTURE SIMILITUDES.—No. I.

“As arrows are in the hand of a mighty man, so are children of the youth.”

Psaln cxxvii. 4.

THE beautiful and poetical images, with which the inspired writers so abundantly illustrate and embellish their sacred themes, possess, in a degree unequalled by any human composition, elegance of sentiment and richness of expression; while, imaginative without being fanciful, they never lose the simple and *sober* charm of truth, and offer an almost inexhaustible source of profitable meditation to those who delight in drawing instruction from the pages of holy writ. The one I have selected as the subject of a few passing thoughts appears peculiarly distinguished by energy of expression and the importance of that truth which the similitude is intended to convey—“As arrows are in the hand of a mighty man, so are children of the youth.” What language can more forcibly express that powerful moral influence which every parent can and ought to exercise over the children committed to their charge as “a heritage that cometh of the Lord?”

Man is, of all beings, the most helpless and dependent in the first stage of existence. The instinct which God has bestowed on the beasts that perish early leads them aright; but he who is gifted with nobler powers must then depend upon a guiding hand, like the motionless arrow. But as the arrow, though feeble in itself, is a formidable weapon when shot from the bow of the mighty, so will the young child's future career of good or evil accord with the impulse it receives from the hand which guides it in infancy. But, alas! the moral culture of childhood, *that* on which depends its peace on earth and its happiness hereafter, is too often neglected, even by parents, who watch with unremitting care the progress of natural and mental acquirements, and delight in an early development of the intellectual powers. That there is much which is interesting and graceful

in intellectual childhood will readily be allowed : it excites that feeling of pleasure and admiration with which we behold the first fair and lovely flower of spring unfold its delicate blossoms, and charm with the promise of future beauty ; but the early buds of spring are seldom permitted to expand, by the inclement air and chilling frost ; and as it is with the natural, so it is too often with the mental bud, which is either transferred by the hand of death to a more congenial soil, or in its advance to maturity fails to fulfil its early promise. The wise and tender parent, who anxiously watches over the best interests of his offspring, will remember that *He* whose word is truth has annexed a *sure* promise to encourage those who early train up their children in the path of virtue. He has declared that, from *that path*, in after years, they *will* not depart ; and though we behold with grief, in this professedly Christian land, too many thankless and ungrateful children, who have brought down the grey hairs of their parents with sorrow to the grave, yet I believe it would not be too much to assert that, could the failure of filial duty be traced to its first cause, it would be generally found to arise from the neglect of moral culture in early youth ;—too many have become the prey of him, who “goeth about seeking whom he may devour,” that but for this neglect might have adorned their Christian profession.

But those parents who bring up their children in the fear of the Lord, and while they sow the seed of truth seek daily the blessing of Him who alone giveth the increase, will assuredly find in them a heritage more precious than worldly wealth ; they will be the support and solace of their declining years ; and when called from this scene of earthly trial, to receive the recompense of the just, they will have the joyful hope of meeting them again in a better and brighter world, where they shall form one family of love. The period in which we live is one when even the brief season of childhood is not permitted to be, as formerly, one of comparative quiescence ; but too often, like the delicate flower of the hot-house, it is forced into early and unnatural maturity ; and it is rare to find that graceful charm of simplicity which belongs to this sweet period, and which, like the wild flower of the vale, breathes the freshness and fragrance of nature. How needful, then, is it for every Christian parent to take diligent heed that the *moral* culture should progress equally with the *mental*, and that both heart and mind should early be devoted to God. The wide stream of knowledge is rapidly flowing over the length and breadth of our land, outwardly fertilizing many a spot which was once a barren waste of ignorance and superstition ; and whilst care should be taken, by all who watch over the welfare of the young, to guard them from taking too deep a draught of these waters, which, though pleasant and sparkling to the view, are not without alloy—they should be early directed to that Fountain of Life, the streams whereof make glad the city

of God, and which, "more healing than Bethesda's spring," purifies the heart and removes from the soul every stain of sin; and when the parent presents his child at the holy font, to be admitted into the visible Church of Christ by baptism, may he truly pray, in the language of devotion which our Liturgy supplies, that his infant "may be baptized with water and the Holy Ghost, and received into Christ's holy Church as a lively member of the same."

GERTRUDE FRANCES.

THE VILLAGE GREEN.

NO. II.—SOME TALK BETWEEN JACK AND BILL ABOUT THE
PARSON AND HIS DOING GOOD.

B. I say, Jack, I wonder why it is that people make such a fuss about the parson: he's only a man, like ourselves, after all. To be sure, we owe him some respect; but that's another thing. He's what they call a gentleman, and so we must bow to him, as I always do, because I think it's right.

J. Really, Bill, I don't know how it is that there's a fuss—I don't believe this is necessary. I am glad though that you speak respectfully, though you seemed at first to speak as if you were going to undervalue our pastor.

B. I've heard say that it's because he's a good man, and kind to the poor and such like, that he's praised; but some say that it's because he's a minister of our Church that this is the case. I don't pretend to say that he's not good; for those as know him best say he is. He must be kind to the poor, since he visits them to see how they're going on, besides giving them a trifle sometimes. Certainly he appears to show well, in his place and in the church.

J. They tell me, Bill, that there is much to be said about his office; and that all the rest comes very appropriate to it.

B. Some say that it's not so; but P—— told me that it can be proved; and that St. Paul spoke of magnifying his office (Rom. xi. 13); and that there was a great deal else to be said about it. He said that, as to a parson being liked, he believed much depended upon the way he took to be so; some would easily give satisfaction; others, with all their working, got little thanks.

J. "Things go on well always when people can look through man to God," says Mr. M—— to me: and I believe him. It was his opinion, that if a minister of the Church of England had his eye and heart to God, and only pleased men so far as to do them good, that he would be blessed of heaven.

B. It's very good, as you now say; though I am not much up to such things: it seems to me that there is much to be learnt from your, or his, observation upon the subject.

J. Then I suppose you have changed your mind a little since we began to talk?

B. Yes ; perhaps I have a little.

J. " Well begun (they say, Bill) is half done ;" and so I hope you'll either enquire more about the place of the clergyman, as some call him, or else be satisfied that he has God's appointment, and I hope his blessing.

NO. III.—BUT WHO IS THE PARSON ?—A SHORT CONVERSATION
BETWEEN JEM AND HARRY.

J. I say, Harry, what do you think about it ? I say, for my part, who is the parson ?

H. Why he's the gentleman as looks after us, to be sure—as talks to us about our souls.

J. But what does the word *parson* mean ?

H. Why I tell you I didn't know before ; but t'other day I made bold to ask, and he said, it meant *person*, and had something to do with the Church.

J. But I don't see no resemblance between him and the church.

H. No, not exactly ; but, you see, the bishop lets him come, and he's a good man.

J. Yes ; the bishop lets him come : but who is the bishop ? and how do I know he's a good man ?

H. The bishop, they say, is an overseer—a person that looks after the parsons and the places ; and you know Mr. ——— is a good man, by what he does.

J. He don't do much for me. I've heard that he goes into the houses and speaks to the people, but he don't help one much. To be sure, I can't talk to him in a good style to please him, but I know from them as does.

H. I've heard the contrary, Jem.

J. And I say, who is the curate, as they call him ?

H. Why he's got to take care of us : he hasn't got the same place exactly as the rector, or incumbent, as they say he's sometimes called. He don't take the worth of the situation—I means, he's paid in another way, and that's by the gentleman as has be living.

J. Why, I say Harry, you're a clever fellow—you seem to know all them things.

H. You see, I've asked something about 'em, and I've got to know a thing or two.

J. I'm glad you've told me ; for it's not pleasant to be altogether ignorant about such matters.

H. You ought certainly to know something as to our pastor, and what concerns him.

J. Our pastor, you say.

H. Yes.

J. But what does this mean ?

H. Mean ? Why that he's our shepherd, to be sure.

J. Shepherd, indeed!—then I suppose we be the sheep—
ha! ha!

H. You shouldn't laugh, Jem—you'll wish some day you hadn't done so.

J. May be so; so I'll try not to do so.

H. You had better, for these are no laughing matters. Nobody can prosper and ridicule religious things or persons.

J. You do read me quite a lecture, Harry.

H. Certainly, when you deserve it, and I am enabled to do so.

MEMORIAL OF THE REV. H. VENN.

(*Concluded from page 86*).

AFTER the space of fifty years the author of the volume of "Life," &c., before alluded to, visited Huddersfield, and the recollections of the parishioners were very remarkable.

A youth, who had returned from church one day, and who had been long silent, burst into tears, exclaiming, "I can't stand this;" so convinced was he of sin by what he had heard.

The testimony of another remnant of former times was—"Oh! this place has been to me like a little heaven below!" At page 43 it is recorded, "He was most powerful in unfolding the terrors of the law—when doing so he had a stern look that would make you tremble: then he would turn off to the offers of grace and begin to smile, and go on entreating till his eyes filled with tears."

Upon an occasion, in his educational pursuits, he said, "Press forward, and you cannot miss of heaven." Here he showed forth his good and encouraging intention; though the latter clause might admit of consideration, for some reasons.

Two more instances of useful effects it may not be amiss to adduce. An old woman, who gave information as to the foregoing statement, and who, at the age of eighty-five, remembered Mr. Venn's first sermon at Huddersfield, is reported to have said, during the visit fifty years afterwards, before adverted to, "I would always down upon my knees directly, and I never wanted comfort." An old man, who, from his own account, had been unwilling to go to church, could subsequently say, "Time is too short to praise Him; eternity alone will be long enough!"

Mr. Venn, anxious for the proper observance of the Sabbath, or Lord's-day, interested the influential parishioners to perambulate the parish for this purpose.

Soon after his removal to Yelling it was that Mr. Venn married again. This was an union with the widow of Mr. Smith, of Kensington, and daughter of the Rev. J. Ascough, Vicar of Highworth, Wilts. This lady lived with her husband, Mr. Venn, twenty-one years, and died, and was then buried at Yelling.

It is particularly observable that, in whatever light we view

him, Mr. Venn was of an interesting disposition ; since it is said that, in whatever company he was placed, every one silently hung upon his lips. The testimony of a clergyman from Cambridge is stated thus : "That day stands distinguished among all the other days of my life, like a day spent in Paradise."

At length the clergyman, whose character we have been considering, retired, through age, infirmities, &c., from a "work which (he said) required all the highest and noblest faculties of man." The Levites formerly, having been dismissed at the age of fifty, moreover, was to him a precedent for retirement. The last twenty years seem to have been marked with no peculiar or varied events of note. The Rev. C. Simeon testifies thus, that "not half, or a hundredth part, of what might justly be said, had been stated of Mr. Venn ; that he (the Rev. C. Simeon) disliked panegyric, but that his character was above all praise ; that he used to pray with him at noonday ; that at dinner his ardour in returning thanks, sometimes in an appropriate hymn, sometimes in a thanksgiving prayer, inflamed the souls of all present, so as to give a foretaste of heaven ; that he never remembered him to have spoken unkindly of any one but once ; and that he was particularly struck by the humiliation expressed in his prayer next day."

After leaving Yorkshire, Mr. Venn officiated in the week, and on Sundays, in London. In 1791 he first declined a London pulpit. In the autumn of the same year he had a curate at Yelling. Afterwards he seldom officiated even in his own small church. Only on one or two particular occasions did he preach.

He was now sixty-eight, having one son and several daughters, one of whom died when a child. His eldest daughter married C. Elliot, Esq., in 1785. In 1789 his son married Miss King, of Hull. His youngest daughter, Catherine, married the Rev. J. Hervey. The second daughter, Jane Catherine, died unmarried. Even after he was disabled, it is observed that Mr. Venn "knew not what it was to have a tedious or vacant hour, having constant employment in reading, writing, and the exercises of prayer and meditation." "There are some moments (he said) when I am afraid of what is to come in the last agonies, but I trust in the Lord to hold me up." He was much elated with joy, notwithstanding his decay, at the spread of the Redeemer's kingdom ! Six months before his death he was at Clapham, where his son became rector. A medical friend observed that "the near prospect of dissolution so elated his mind with joy that it was a stimulus to life." Once he remarked, "Surely these are good symptoms." His friend replied, "Sir, in this state of joyous excitement you cannot die." On the 24th of June, 1797, his death took place.

From the previous details it will be evident *how remarkable* a character Mr. Venn was. The correspondence which accompanies the memoir can hardly be read without perceiving *how much Christian excellence* was exhibited. Whether in him

or in any other, we may find *some* things to which we may not be disposed to subscribe ; we must, however, admit the *candour* with which he treated of difficult points, and the open frankness with which he treats others in several respects : and we have reason, in many a way, to bless God, who preserved, even to along life, so useful a man. In early life he had an extraordinary escape, from a roof falling in. So it is that God acts in his good providence, and makes one soul an instrument of saving mercy and grace to many ! Thus he shows us his kindness, and points out to us how beautiful is the way of life, in and through Christ here, and hereafter how glorious !

E. W. B.

THE CLERGYMAN OF THE PARISH.

ADDRESSED TO THE PARISHIONERS OF ANY AND EVERY PARISH.

Ques. In what light are we to regard our pastors ?

Ans. As "ambassadors for Christ" (2 Cor. v. 20). As "stewards of the mysteries of God" (1 Cor. iv. 1). As "overseers of the Church of God" (Acts xx. 28). As our appointed "teachers" (Eph. iv. 11).

Ques. How are we to conduct ourselves towards them ?

Ans. "To esteem them very highly in love, for their work's sake" (1 Thess. v. 13). "To obey them, and submit to them, always remembering that they watch for our souls, as they that must give account" (Heb. xiii. 17). Above all, to *pray* for them, knowing that the Gospel treasure is in "earthen vessels, that the excellency of the power may be of God, and not of them" (2 Cor. iv. 7).

"TOUCH NOT MINE ANOINTED, AND DO MY PROPHETS NO HARM."

"Touch not the Lord's anointed,"

They are a chosen band,

By his own word appointed

As lights in a dark land :

Though all burn not with equal flame,

The oil that feeds each lamp's the same.

The brittle globe that covers

That deathless flame within,

Too oft obscur'd, discovers

The blot and stain of sin :

But as a breath-glow from the glass,

That transient shade away shall pass.

The unction of the Spirit

Is o'er them and around ;

They boast not human merit—

Complete in Christ they're found :

And though or bright or dim they shine,

The light they hold forth is divine.

Take heed, then, how ye hearken
 To their message from on high,
 Nor let foul slander darken,
 Nor malice cloud thine eye :
 Seek not perfection ; err they must,
 And err they do—for they are dust.

But when you mark a failing,
 In silent secret prayer,
 To God the blot revealing,
 Ask him to wash it fair :
 But never be one word of blame
 Link'd with your pastor's honour'd name.

J.



Village Sketches.

NO. V.—THE VILLAGE SEXTON.*

THE sexton is a person belonging to a church, whose office is to keep, open and shut the doors and windows, to toll the bell, to make graves for the dead, to sweep and clean the church and churchyard, to prevent noise during service, and to be, under the

* Sexton, derived from the word *sacrista*, or the Saxon *segerstane*, from his care of the vessels and vestments of the church, is an officer of the church, whose duty is to attend upon and serve the minister and churchwardens at church. By the general law he is appointed by the parson (not the officiating minister for the time being), but by custom he may be chosen by the votes of the parishioners. (See 5 Ad. and Ele. 584). If a sexton be appointed generally, or speci-

direction of the minister and churchwardens, a kind of servant to get "all things done decently and in order" in and about the church, in all her offices of worship.

We have no mention of such a person in the Prayer Book, but he is recognized in the ecclesiastical law. He ought, therefore, to be a person of a good character, trust-worthy, active, diligent, discreet, and of some ability. He ought to possess considerable intelligence, and be well acquainted with the parishioners. Punctuality and dispatch, civility and kindness, firmness and integrity, should mark all his deportment.

Such a person was John Price, the sexton of Criton. When I was acquainted with him, as the curate of Criton, he was rather more than forty years old, and I observed him closely for six years. The first Sunday I went to officiate I could not but notice the order and the cleanliness of everything in and about the church. John was dressed in a kind of livery belonging to the parish, and a long white wand in his hand, ready waiting for me at the church door. He conducted me to the vestry, and begged me to ask for anything I wanted, as I was but young, and as yet a stranger in the place. He did this with such sweetness and intelligence that pleased and encouraged me. When the moment arrived that I should go to the reading-desk, John Price was waiting to conduct me to it. During the whole service I took notice of his demeanour. His stick was in one hand, and his Prayer Book in the other. His eyes were generally on his book, but he observed every part of the church; and I soon found that there was not a boy in the parish but stood in awe of him. John was always in the place that he ought to be, and always did what he ought to do. If a stranger entered the church, John immediately would be with him, to lead him to a seat; and if the stranger had no Prayer Book, there was one always ready to be handed by John to him. He anticipated every want of the officiating minister, and he never failed to be

fically for life, he has a freehold in his office, and cannot be deprived by ecclesiastical censures. (2 Roll's Reports, 234). If his admittance, after his appointment, be refused, a *mandamus* will lie. (2 B. and C. 313). Even a woman may be elected to be sexton of a parish. (Strange's Reports, 1114). Women also may vote for the office. It is presumed (the point having never yet been decided) that a writ of *quo warranto* would lie in the case of a sexton. In "*Rex v. Stoke Damerel*" (5 Ad. and Ele. 584), a sexton having been appointed by the rector, a *mandamus* was moved for on an affidavit, showing a *prima facie* case of a right in the inhabitants to elect; but it was held that a *mandamus* ought not to go, the office being full, by appointment by the rector, he being the *proper person* to do so. But in the New Church-building Statutes a provision is made for sextons. (See also 59th Geo. III., c. 134, ss. 6 and 10; and Tyrwhitt's "Directions to Parish Officers," *passim*).

ready, without being officious, to supply him in the best possible manner.

When the service was past, John carefully locked the doors of the church and churchyard gates. No creature was allowed to do any damage in any way. John was always in time to open the gates and doors, and he never failed to leave all things safely.

In the morning at six, and in the evening at eight o'clock exactly, he rung the curfew bell, and he used to be very pleasant on those occasions, saying that he was "the first man every day at his duty in the parish," and that "all came home in the evening after his call."

He was perfectly acquainted with the graves of all that had been buried in the parish for the twenty preceding years. He was very exact, in grave-digging, to "make the most (as he observed) of every inch of ground;" and he was as tender of the bodies of the dead as he was of the bodies of the living, for he used to say, "They cannot help themselves." He would allow no nuisances to be committed in the churchyard, and woe would it be to any unfortunate urchin that would even dare to trample upon a grave; he would observe that, as "the bodies of good people were the temples of the Holy Ghost" when living, they should not be defiled even when dead, for they were in due time to be "glorious bodies." Such care showed no ordinary mind; and it would be well if all sextons had the same good feeling.

One day when I was going along the churchyard to the church, to solemnize some marriages, he was up to his waist in a grave, which he was preparing, when he said to me, "Sir, you asserted last Sunday that there was no repentance in the grave; but, sir, I repent in the grave daily. O, sir, what has sin done, to make it necessary to make places of this sort for our bodies, that are so wonderfully made! 'Dust thou art, and unto dust shalt thou return!' But, O, sir, we know not what we shall be; but when Jesus shall appear we shall be like him! Then, sir, how sweetly shall we sing, 'O grave, where is thy victory?' 'Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ.'"

In this, or in some similar way, would John turn his own calling to some good account: he was well acquainted with his Bible, and he trained his family in the fear of God. It happened that John was ballotted for the militia; he said that he had no objection to serve in person, "but (said he) what will become of the people of my charge? I have the charge of the *living* and of the *dead*, and as long as I live myself I must look after them." Being in a club, as a prudent man, and being well-known and beloved, he was soon able to pay a substitute; so he kept his charge.

It is more than twenty years since I left the curacy of Criton, but I visited it lately. I had not been ten minutes in the village before the old clerk and old sexton, strong, healthy, and happy,

though nearly three score years and ten, found me out, and grasped my hands most heartily. There are, doubtless, other parishes blessed (and many too) with such a pastor, such a congregation, such a clerk, and such a sexton. But, alas! there are others who are not thus blessed. May this plain record of those at Criton stimulate all to be as good, or even better than those good people have been in their day and generation.

May 1, 1843.

W. M.



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

OF THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF Riper YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

THE INTRODUCTION.

WE had no office in our Liturgy for the baptism of persons of *riper years* till the last review (A.D. 1661). For though, in the infancy of Christianity, adult persons were generally the subjects of baptism; yet after the several nations that have been converted were become Christians, baptism was always administered to children. So that when the Liturgy of the Church of England was at first compiled, an office for *adult persons* was not so necessary; but, by the growth of Anabaptism and Quakerism, during the grand rebellion, the want of such an office was plainly perceived. For which reasons the commissioners appointed to review the Common Prayer drew up this form.

1. Of some Particulars in this Form which differ from the others.

When any such persons as are of riper years are to be baptized, timely notice is to be given to the bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to pre-

pare themselves with prayers and fasting for the receiving this holy sacrament, which was always strictly enjoined to those that were baptized in the primitive Church.

2. *The Form of Baptism appointed for the occasion.*

If they shall be found fit, the minister is to baptize them in the same manner and order as is appointed before the baptism of infants, except that the Gospel is concerning our Lord's discourse with Nicodemus touching the necessity of baptism, which is followed by an exhortation suitable and proper. The persons to be baptized being able to answer for themselves, the minister is ordered to put the questions to them. There are godfathers and godmothers, indeed, appointed to be present, but they are only appointed as *witnesses* of the engagement, and undertake no more than to remind them hereafter of the vow and profession which they made in their presence, and to call upon them to be diligent in instructing themselves in God's word, &c., the chief part of the charge being delivered at last by the priest to the persons that are baptized.

3. The first rubric at the close of the service states, "*It is convenient that every person thus baptized should be confirmed by the bishop, so soon after his baptism as conveniently may be, that so he may be admitted to the holy Communion.*"

4. The second rubric states, "*If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the office for public baptism of infants, or (in case of extreme danger) the office of private baptism, only changing the word infant for child or person, as occasion requires.*"

The Bible.

"The word of God is a sword of such temper, that, armed with it, the Christian may boldly meet every enemy. . . . The word of God : that word of which no tongue can tell the price—no age find out the worth : that word which is so plain that the fool will not err in it, and yet has heights too vast for the wise to scan, and depths too deep for the mind of man to pierce."—*Edward Dallon, Esq.*

The Epistle to Titus.

TITUS was a Greek, and one of St. Paul's early converts, who attended him and Barnabas to the first council at Jerusalem, A.D. 49, and afterwards on his ensuing circuit (Tit. i. 4 ; Gal. ii. 1-3 ; Acts xv. 2). Subsequently he was confidentially employed by the apostle on various occasions ; and, as appears from this Epistle, was specially appointed by him to regulate the Christian Churches in that island. According to ancient eccle-

siastical tradition, he lived to the age of ninety-four years, and died and was buried in that island.

We have, in a very few words, a summary of the whole Gospel, chap. ii. 11-14; and again, ch. iii. 4-8. For an account of Titus, see 2 Cor. vii. 6, 7, 13-15; viii. 16-23. This Epistle may be divided into three parts:—1. The inscription (chap. i. 1-4). 2. Instructions to Titus (chap. i. 5; iii. 8-11). 3. An invitation to Titus to come to the apostle at Nicopolis (chap. iii. 12-15).

The Epistle to Philemon.

Philemon was a Christian of some eminence at Colosse. Onesimus, his slave, had run away, and afterwards was converted by the preaching of Paul, who sent him back to his master, with this truly kind, persuasive, and excellent letter. It is evident that the apostle was under confinement when he wrote it, and as he expresses (ver. 22) his expectation of being shortly released, it is probable that it was written during his first imprisonment at Rome, towards the end of A.D. 62, or early in A.D. 63. Whether Philemon pardoned or punished Onesimus, we have no information. We find Onesimus named with affection in Col. iv. 9.

Reader, do not fail to observe in this short Epistle, short as it is, the wonderful ways and works of God. In the family of *Philemon*, under all the means of grace, the heart of *Onesimus* remains hardened; but, after his departure and unfaithfulness to his master, the peace of God meets him elsewhere, and the Lord changeth the heart of stone into a heart of flesh. And who of God's redeemed ones but can say the same? Blessed Jesus, thou art the Brother born for adversity. Do thou, Lord, receive all thine as those for whom thou hast answered! Praised be a covenant God in Christ for all his mercies. Amen.

Notices of Books.

A Voice of Warning to the Church, or the Integrity of her Articles Viindicated: wherein the Views of the Reformed English Church and her Early Fathers, on the Subject of Baptismal Regeneration, are faithfully exhibited. By the Rev. John Spurgin, Vicar of Hockham, Norfolk. 12mo., 24 pp. Norwich: Charles Muskett, Old Haymarket. London: L. and G. Seeley, Fleet-street.

THIS well-timed and judicious tract deserves to be circulated through the length and breadth of our land. The subject is handled in a manner calculated to convince any man, who is willing to bestow an unbiassed attention to the authorities referred to.

The Protestant Magazine. London : F. Baisler.

WE do most cordially recommend this little periodical, and wish it were supported, in some measure, as it deserves. We regret to find the worthy publisher saying, in the last number, that his fond expectations have not been realized : on the contrary, that he has been a loser to a very considerable extent. This ought not so to be. The price is so low, and the character of the work so good, we are convinced it only requires to be better known, to receive abundant encouragement.

Principles of Church Arrangement. By a Member of a Diocesan Architectural Society. London : Painter, 342, Strand.

WORTHY an attentive perusal, though on all points we do not agree with the author.

Miscellanea.

CHURCH-RATES.—At a late visitation of the Rev. and Worshipful Henry Raikes, Chancellor of the diocese of Chester, held at the Collegiate Church of Manchester, in his charge to the churchwardens he made the following remarks on the subject of Church-rates, &c. :—" With regard to Church-rates, attention has long been fixed on one particular suit, called, by distinction, 'the Braintree case,' which seemed likely to define with accuracy the power possessed by churchwardens to impose a rate from their own single authority, and without the sanction of a vestry. In that particular case the churchwardens acted under an impression, which had become pretty general, that, as they were held responsible to the ordinary for the state of the church fabric, the law, which requires from no man that which he has not the power to do, must have supposed they had the power of imposing the rate, which was essential to the discharge of their own duties. The case was decided against them, and the rate so imposed was quashed ; but the elaborate judgment delivered on the occasion is not on that account the less valuable. In that judgment, which must be considered for the present as the great authority on the subject, the legality of a church-rate was most positively asserted ; and though the judge refused the rate which the wardens had in that case imposed without the sanction of any part of the vestry, he intimated that the court might have come to a different conclusion if even the minority in a vestry had been satisfied that the repairs proposed were necessary, and that the estimates were reasonable. It is to be hoped that, in proportion as this decision becomes generally known, and its reasons are impartially considered, the unjust and vexatious opposition which has been raised against the collection of the rates will cease, and that men will see the propriety of contributing to the support of that which must be considered as a

common good. On your parts, I trust that everything will be done to promote this happy end, and that, by the exercise of a sound judgment in your estimate of repairs, and by an economical administration of the funds raised, you will commend yourselves to every man's conscience, and obviate all unnecessary offence. My own opinion has been before announced, that the church-rate should be confined to maintaining the fabric of the church, and to supplying the means of performing divine worship with that measure of decent dignity which the Church thinks necessary and which our knowledge of human nature makes us feel to be expedient. But, beyond this, if a vestry chooses to defray other expenses connected with divine worship out of the rate, I do not understand that the rate is invalidated by such introductions. There are several decisions published—there are still more opinions in private circulation, which show that the best authorities consider the payment of singers and of organists as admissible, and that a majority may carry such an article, even when opposed in vestry. But I feel that this is a power which, if exercised against opposition, should be exercised with moderation, and with consideration of circumstances. In a large and rich parish it may seem requisite to have an organ, and consequently to pay an organist: not so in a country parish, inhabited chiefly by tenants and leaseholders. A certain remuneration may seem due to those persons who assist the devotion of the congregation as a choir, but it is obvious that they are not to be paid like hired singers. In truth, were it not for authorities to which I am bound to bow, I should say that the singing in our churches ought to be congregational, and therefore voluntary, and that the congregation should avoid the necessity of this head of expenditure, by taking on themselves this delightful part of the Church service. In these respects, then, caution will be required on your parts, in order to impress this alteration on public feeling. Your right to impose a rate for necessary repairs is admitted; but it will not be prudent to seek success by making any violent assertion of your rights, or any large demands. The reasonable nature of the supplies you ask will be the best answer to your opponents; and you may be sure of the most quiet concurrence when you only seek that which no one can deny to be necessary. It is proper also to remind you that, by taking some care to inform yourselves as to the way in which such duties as yours may be performed, you may be enabled to effect much in the way of repair at an expense comparatively small. A little tract, which has recently been published at Cambridge by the Camden Society, under the title of 'A Few Words to Churchwardens on Churches and Church Ornaments,' offers several useful hints as to the means of preventing damp and checking the decay which renders repair necessary, and, if necessary, expensive. Much may be done likewise, without any expense at all, by protecting your churchyard from trespass and desecration. Much may be done

towards promoting and strengthening devotional feelings, by removing all that has a tendency to divert the mind from the high and holy objects which it is called to contemplate in the house of God. The state of the approaches, the appearance of the church on entering, the arrangement of the congregation, their behaviour, the order observed by the children, the manner in which the singers and clerk discharge their several offices—all these things have an effect on the frame of the individual worshipper which it is more easy to feel than to describe; and great would be the general benefit if you should succeed in promoting that seriousness of feeling which must be regarded as the foundation of all real devotion."

SPECIMEN OF ROMISH LOGIC.—When the Popes claimed to be the true depositaries of all secular as well as spiritual jurisdiction, how satisfactory was the proof they produced, in support of their claim, may be learned from this passage!—"They said, Lord, behold here are two swords. And he said, It is enough." Here they shrewdly ask, "Why were there neither more nor fewer than two swords?" The answer is plain. It was to denote that there were two sorts of power, neither more nor fewer, deposited with the Church, the temporal and spiritual; and that these two were sufficient for all her occasions. But why are these supposed to be entrusted solely to the Pope? If they were entrusted to Peter, they are certainly entrusted to the Pope? And that they were entrusted to Peter is manifest from this, that Peter afterwards used one of them, as we learn from the evangelist John, in cutting off the right ear of Malchus, a servant of the high priest. And if he had one of these swords, what good reason can be given why he should not have both? Thus, by a regular deduction, as convincing to a Romanist as demonstration, it is proved that the Pope is the only fountain of all authority, both temporal and spiritual.—*Dr. Campbell.*

CHEERFULNESS.—Cheerfulness, which is a quality peculiar to man—a brute being capable only of enjoyment—opens, like spring, all the blossoms of the inward man. Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind; be but for one day, instead of a fire-worshipper of passion and hell, the sun-worshipper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction with that in which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*J. P. Richter.*

DESIGN IN THE WORKS OF NATURE.—Lord Brougham, in his "Discourse on Natural Theology," makes the following illustrative statement:—"When a bird's egg is examined, it is found

to consist of three parts ; the chick, the yolk in which the chick is placed, and the white in which the yolk swims. The yolk is lighter than the white, and is attached to it at two points by the treadles. If a line were drawn through these two points, it would pass below the centre of gravity of the yolk. From this arrangement it must follow that the chick is always uppermost, roll the egg which way you will ; consequently the chick is always kept nearest to the breast or belly of the mother while she is sitting. Suppose, then, that any one, acquainted with the laws of motion, had to contrive things so as to secure this position for the little speck or sac in question, in order to its receiving the necessary heat from the hen, could he proceed otherwise than by placing it in the lighter liquid, and suspending that liquid in the heavier, so that its centre of gravity should be above the line or place of suspension ? Assuredly not ; for in no other way could his purpose be accomplished."

He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers ; because they know the manifold defects whereunto every kind of regiment (government) is subject ; but the secret lets and difficulties, which in public proceeding are innumerable and inevitable, they have not ordinarily the judgment to consider. And because such as openly reprove supposed disorders of state are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind—under this fair and plausible colour, whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech is supplied by the aptness of men's minds to accept and believe it. Whereas, on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices, deeply-rooted in the hearts of men, who think that herein we serve the time, and speak in favour of the present state, because thereby we either hold or seek preferment ; but also to bear such exceptions as minds so averted beforehand usually take against that which they are loth should be poured into them.—*Hooker*, book i., c. i.

ARGUMENTS AGAINST PRIDE.—Remember what thou wert before thy birth. Nothing. What wert thou for many years after ? Weakness. What in all thy life ? A great sinner. What in all thy excellencies ? A mere debtor to God, to thy parents, to the earth, to all the creatures. But we may, if we please, use the method of the Platonists, who reduce all the causes and arguments for humility, which we can take from ourselves, to these seven heads—1. The spirit of man is light and troublesome. 2. His body is brutish and sickly. 3. He is constant in his folly and error, and inconsistent in his manner and good purposes. 4. His labours are vain, intricate, and endless. 5. His fortune is changeable, but seldom pleasing,

never perfect. 6. His wisdom comes not till he be ready to die—that is, till he be past using it. 7. His death is certain, always ready at the door, but never far off. Upon these or the like meditations, if we dwell, or frequently retire to them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud.—*Jeremy Taylor.*

GOOD FOR EVIL.—An old man, of the name of Guyot, lived and died in the town of Marseilles; he amassed a large fortune by the most laborious industry, and the severest habits of abstinence and privation. The populace pursued him, whenever he appeared, with hootings and execrations. In his will were found the following words:—"Having observed from my infancy that the poor of Marseilles are ill supplied with water, which can only be purchased at a great price, I have cheerfully laboured the whole of my life to procure for them this great blessing; and I direct that the whole of my property shall be laid out in building an aqueduct for their use."

INSTANCE OF SAVING BENEFIT THROUGH THE PRAYER BOOK.—A clergyman from Ireland writes—I was summoned to attend a poor woman, who, I was told, was dying, I went immediately, feeling apprehensive from her great age (eighty-one), and from her poverty, that I should find a person ignorant of the first principles, and consequently very hopeless; but my pleasure was indeed great, when I found I had a Christian of no ordinary stamp to deal with. On asking her what the ground of her hope was, her answer (which I give in her own words) shewed me at once that she fully understood the Gospel—"I look (she said) to the Lamb of God who takes away the sin of the world, to bring me to the bosom of a *pardonable* God." Her sense of sin was so deep, that she, at times, seemed to think it almost impossible that she could be saved: but her reliance on her Saviour seemed to triumph over every doubt; and nothing could exceed her ecstasy and joy, when I said, on parting with her, that I could not help wishing that I was as near my entrance into glory as she was hers. On inquiring by what means she had been brought to such a reliance on Christ, she told me that her sole means of grace for many years (I think forty), had been a Common Prayer Book, which she appeared to know off by heart. I asked her whether she had not read the Bible: she told me that she had frequently; but, having possessed a Prayer Book for many years *before she knew there was such a book as the Bible*, she became deeply attached to it. She felt that all it said in confession of sin was the language of her heart; and the prayers expressed her wants so fully and plainly, that it was her chief delight to read them in a spirit of prayer day after day. Reader, perhaps you go to Church. But, do you from the heart join in the Church's Prayers?—*Extracted from the Report of the Prayer Book and Homily Society.*

Treasury.

CHRIST OUR HOPE.—To Him that loved us, and washed us from our sins in his own blood, we shall ascribe immortal glory, dominion, and praise for ever. This is all my salvation and all my hope. That Name, in whom the Gentiles trust, in whom all the families on earth are blessed, is now my glorious, my unshaking confidence. In His merits alone I expect to stand justified before infinite purity and justice. How poor were my hopes if I depended on those works which my own vanity, or the partiality of men, have called good, and which, if examined by divine purity, would prove, perhaps, but specious sins! The best actions of my life would be found defective if brought to the test of that unblemished holiness in whose sight the heavens are not clean. Where were my hopes, but for a Redeemer's merits and atonement? How desperate, how undone my condition! With the utmost advantage I can boast, I should start back and tremble at the thoughts of appearing before the unblemished Majesty. O Jesus, what harmony dwells in thy name! Celestial joy and immortal life are in the sound. Let angels set thee to their golden harps; let the ransomed nations for ever magnify thee. What a dream is mortal life! What shadows are the objects of sense! All the glories of mortality will be nothing in your view at the awful hour of death, when you must be separated from the whole creation, and enter on the borders of the immaterial world.—*Rowe.*

We live in a day when too many professors have a name to live, and are dead—too many who, though we would hope they are not destitute of some spiritual truth and grace in their hearts, yet are drawn, through an attachment to present things, to live sadly below their privileges and callings. They have but little of the comforts of the Gospel in their own souls, and bring in but a small revenue of glory to God. If we were to ask them the cause, they would speak out; they could tell us that there was a time when they likewise were warm and lively in their souls—when they little expected such a change as they had lived to see. They did not grow cold all at once, but by imperceptible degrees. Worldly attachments stole upon them; they became remiss in secret duties—content with being found in a round of outward appointments, entangled more and more by the temptations which they neglected to shake off in time, and now that blessedness which they once spoke of is gone. They have lost the savour and relish of spiritual things—their strength is departed; and though at times they cry out, “O that it was with me as in times past!” they find themselves unable to recover what they have lost, and unable to set heartily

about seeking the Lord for deliverance. Instances of this sort should be warnings to us. As ramoured robberies endear our gold, so, when we hear what subtilly Satan employs, and what advantages he gains over others, it should make us redouble our diligence, and guard, lest we likewise should be stripped and spoiled of our best things, grieve the Holy Spirit, and be appointed to walk in darkness. It is a mercy to be kept from backsliding in life—from bringing an open reproach upon our profession; but there is a backsliding in heart likewise which is exceedingly uncomfortable, and often proves an inlet and occasion to the other.—*Rev. John Newton's Twenty-five Letters.*

When God's word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack, which must needs spoil the milk and make it black; even so, likewise, God's word, of itself, is sufficiently pure, clean, bright, and clear; but through the doctrines, books, and writings of the fathers, it is very sorely darkened, falsified, and spoiled.—*Luther.*

Human wisdom can so order, moderate, and make use of natural motions, that by them artificial effects shall be produced; as in a clock, the natural motion of the weight or plummet causes the artificial distribution of hours and minutes; and in a mill, the natural motion of the wind or water causes an artificial effect in grinding the corn. How much more, then, shall the wisdom of Almighty God be able so to use, incline, and order the wills of men, without destroying them or their liberty, as that thereby the kingdom of his Son shall be set up amongst them! So that, by the secret, ineffable, and most sweet operation of the Spirit of grace—opening the eyes, convincing the judgment, persuading the affections, inclining the heart, giving an understanding, quickening and awakening the conscience—a man shall be swayed unto the obedience of Christ.—*Bishop Reynolds.*

Let me advise you to walk ever in the beaten road of the Church, and not to run out into singular paradoxes. And if you meet, at any time, with private conceits that seem more probable, suspect them and yourself: and if they can win you to assent, yet smother them in your breast; and do not dare to vent them out, either by your hand or tongue, to trouble the common peace. It is a miserable praise to be a witty disturber.—*Bishop Hall, to his Brother, Mr. Samuel Hall, on the great Charge of the Ministerial Function—Decade iv., Epistle 5.*

Poetry.

SALVATION BY GRACE.

SALVATION BY GRACE—Oh 'tis joyful to hear
How the riches of wisdom and mercy combine;
Like the music of heaven it falls on the ear,
And fills the glad soul with a rapture divine.

When lost in his guilt and his misery, man
Despairingly waited the seal of his doom;
Salvation by grace first developed the plan
That opened a pathway to heaven through the gloom.

When Justice assumes her most terrible form,
Affrighting the heart with her thunders that roll;
Salvation by grace, that disperses the storm,
And sheds the bright sunshine of peace on the soul.

When sinking at last in the grave's gloomy night,
The spirit of man from its prison is flying,
Salvation by grace, like an angel of light,
Disperses that gloom from the soul of the dying.

All hail! to the message of love that is given,
To fill the lost soul of the sinner with peace;
Though countless and matchless the mercies of heaven,
The crown of them all is—Salvation by grace!

W. B. S.

Calendar.

MAY.					
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.	
		1st Lesson	2d Lesson	1st Lesson	2d Lesson
1	Sts. Phil. & James	Ecclus. 7	John b 21	Ecclus. 9	Jude.
7	3 Sund. aft. Easter	Deut. 4	Matt. 5	Deut. 5	Rom. 6
14	4 Sund. aft. Easter	— 6	— 12	— 7	— 13
21	5 Sund. aft. Easter	— 8	— 19	— 9	1 Cor. 4
25	Asc. H. Thu.*	— 10	Luk. c 24	2 Kings 2	Eph. d 4
28	Sund. aft. Ascen.	— 12	Matt. 26	Deut. 13	1 Cor. 11
29	K. Char. II. Nat. & [Rest. 1660†]	2 Sa. a 19	Jude.	Neh. 13	— 12

* Proper Psalms.—Morning, 8, 15, 21.—Evening, 24, 47, 108.

† Ditto.—Morning, 124, 126, 129, 118.

a Begin ver. 9, or Num. 16. b Begin ver. 43.

c Begin ver. 44. d To ver. 17.

Rogation Days, 22nd, 23rd, and 24th.

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[NEW SERIES.]



ST. PAUL'S CATHEDRAL.

Cathedral Institutions.

BISHOP BURGESS ON THE PRETENDED ANTI- QUITY OF THE PAPAL CHURCH.

It may be useful to appeal to the statements of the learned Bishop Burgess on the above topic. In Mr. Harford's *Life of that amiable and devout prelate* (p. 256) it is truly said (as the substance of the Bishop's masterly observations on the subject), "Romanism is not only not discoverable in the Bible; it is equally undiscoverable in the writings of the immediate successors of the Apostles—St. Clement, St. Polycarp, St. Ignatius. The epistles of these holy men are written with

primitive simplicity, with a firm adhesion to the fundamental principles of the Gospel as developed in the New Testament, and with an utter absence of any approach to the practices of Romanism. * * * * *

Again (p. 257), "He (Irenæus) it was, who, when Victor, Bishop of Rome, imperiously attempted to exercise spiritual domination over the churches of Asia, by imposing upon them the Roman mode of celebrating the festival of Easter, not only aided in defeating his object, by convening a synod of the churches of France in opposition to him, but reproved, with dignified mildness, his rashness and inconsideration. The fact is the more interesting because the advocates of Papal supremacy pretend to urge, in defence of this tenet, the authority of Irenæus. They do so by misinterpreting a passage, in which he simply states what has never been disputed, that deferential honour and respect were always paid to the Bishop of Rome, as presiding over the see planted in the capital of the empire. This species of honour ceased, however, to be peculiar to the see of Rome, when the imperial dynasty quitted what has been so proudly denominated the eternal city." Thus did the Bishop appeal to Catholic antiquity, in order to demonstrate its opposition to Roman Catholic pretensions; for (as Mr. Harford well contends, p. 259) "though her (the Church of England's) appeal is to the Scriptures as a complete rule of faith, upon all fundamental doctrines, she makes a wise use of the light afforded by primitive antiquity upon various important particulars, which, in the nature of things, admit not of being proved by a reference to this standard." Mr. Harford here alludes to matters of ecclesiastical history, and others of subordinate importance, such as a man may be unacquainted with, and yet lose nothing in the great matter of salvation.

Whoever may be desirous of ascertaining, in the most satisfactory manner, the antiquity of the Protestant Church established in Great Britain, as it regards its substance, has only to read Bishop Burgess's short Treatise on the subject, on "The Ancient British Church," in order to come to the conclusion, that "the British Church (as Mr. Harford shows, p. 266 and 269, in his Life of the Bishop) was existing in the third century," and "that the British Bishops asserted and maintained their independence," *i. e.* of the see of Rome. The Papal controversialist, Dr. Milner, in his "End of all Controversy," labours to pervert these facts, but he is clearly unable to disprove them.

St. Paul's.

The see of London was established by Augustine of Canterbury, when the Anglo-Saxons first embraced Christianity, and a church was founded on the site of the present edifice, by

King Ethelbert, who dedicated it to St. Paul the Apostle. The structure was afterwards enlarged by St. Eckenwald, Bishop of London; but the Cathedral, together with a great part of the city, was destroyed by an accidental fire in the year 1083.

The nave of the cathedral was rebuilt by Maurice, Bishop of London, 1086; the transepts by his successors, Richard de Beaumes, 1120, and Richard Fitz-Nele, 1199; the choir by their successors, William de Saint Maria, 1220, and Eustace de Fauconberg; the cloisters by Henry Wingham; and the lady chapel by Ralph Baldock.

This erection was destroyed by fire in 1666. A commission was appointed in November 1673, to superintend the plans for rebuilding the cathedral. The first stone of the new foundation was laid by Sir Christopher Wren, on June 21st, 1675. In ten years the walls of the choir and aisles were finished, together with the northern and southern portico, and the great piers of the dome were brought to the same height. The style of architecture is different from that of all the other English Cathedrals; and consists of two orders—the Corinthian and the Composite.

The present bishop is the Right Hon. and Right Rev. C. J. Blomfield, D.D. Consecrated A.D. 1828.

DIMENSIONS.	FEET.
Extreme of nave and choir	462
Extreme of transepts	228
Width of nave and aisles.....	102
Diameter of dome.....	145

SCRIPTURE SIMILITUDES.—No. I.

“The path of the just is as the shining light, which shineth more and more, unto the perfect day.”—Prov. iv., 8.

It is not improbable that worldly minds, who judge all which surrounds them by a worldly standard, may secretly regard the brilliant image applied by the sacred writer, to illustrate the path of the just, as bearing a closer resemblance to that bright and broad path, which leads the votaries of the world to pleasure, wealth, and fame, and presents to their view all that ministers to earthly gratification. To them the way which is pursued by the righteous offers little to attract or please; they behold in it only a narrow path which must be entered by a short gate, far from the world's beaten track, strewn with the thorns of affliction, and in it lies many a cross which the Christian pilgrim must take up and patiently bear, till his

journey ends. It asks, therefore, the teaching of the Holy Spirit ere the mind can fully appreciate the *truth* of this similitude, but the *beauty* of it may be felt by all. The world of nature offers no image more brilliant, and though we are too often insensible and indifferent to those objects of natural beauty with which the God of Love has so abundantly adorned creation, yet there can be few who have not watched the dawn of light with feelings of pleasure and admiration as its first faint ray pierces through the mists of darkness, and, dispelling each, shines in glory and majesty over the whole horizon, while Nature smiles in gladness beneath its fostering beam. That heart must indeed be cold to every gentle and tender feeling which virtue inspires, when, viewing creation in all its loveliness, it fails "to look from nature up to nature's God." How different are the feelings of the Christian! He sees in all the works of the visible world fresh proofs of the greatness and the goodness of his Maker, and to him it is an unfailing source of joy and consolation to reflect, that He, whose divine power created the glorious orb, and still upholds it in its course, equally sustains in his soul those beams of spiritual light there created by the Holy Spirit. In all which bears the impress of an Almighty hand, there is nothing left to chance; that which His power has called into being, His providence supports, and every work is distinguished by regular and uniform progression in nature and in grace—we have first the blade, then the ear, and after that the full corn in the ear; and in the words before us, the path of the just is compared to "the shining light which shineth more and more, unto the perfect day." Clouds often obscure the brilliancy of nature, and the ravages of storm and tempest appear for a season to deface its beauty; but He who hath formed the elements, directs and controls each, and hath from eternity decreed "Thus far shalt thou go and no farther;" and though there is a dark ordeal of tribulation ordained for each Christian to pass through, yet God hath in His infinite mercy declared, "When thou passeth through the waters, I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." This single promise might surely dissipate the doubts and fears of the weakest believers; but there are promises, countless as the sands of the sea, and firm as the rock which forms a barrier to its waves, to animate the Christian pilgrim in his progress to the New Jerusalem, and while he regards with an eye of faith the Sun of Righteousness in the light which is received from Him, he shall assuredly "shine more and more unto the perfect day." But it will be no subject of surprise to those who, studying the sense as well as the language of Scripture, understand something of the discipline decreed by God for His people, that the world can discover little

of that light which shines around their path—they are in general a poor and afflicted race, who are destined by God to that incorruptible inheritance which fadeth not away. Numbers are hourly hastening to their heavenly home, of whom the world was not worthy—who lived unknown, and died unregretted. Their patience in trial, their meek resignation under the chastening hand of God, was unseen, unnoticed by the careless world, whose sole engrossing pursuit is to catch the passing bubbles of pleasure as they float down the rapid stream of time; but He, who in the midst of judgment remembers mercy, *heard every sigh, saw every tear*, and destined their earthly afflictions to be succeeded by an eternal weight of glory. But though the poet, with equal truth and feeling, declares—

“The path of sorrow, and *that path alone*,
Leads to the world where sorrow is unknown;”

yet the grace of God is by no means limited to the poor and afflicted, and in every age He has numbered among His elect people many, who, blessed with fortune's choicest gifts, have devoted them *all* to the glory of Him who gave them, and the good of their brethren. Their works of charity and love shone brightly before men; and we bless God, that amid the luxury and dissipation so prevalent in the higher walks of life, there are in our land *some* who adorn the religion they profess by their zealous adherence to the doctrines of Christianity and their earnest efforts to ameliorate the moral condition of their native land. May the God of light and truth aid their pious labours in His sacred cause; and may all who feel the blessings of Christian *privileges* and a *Christian* education pray that the smile of their God may rest upon His Church and the State, which strives to extend her doctrines of purity and truth; and since a new world is opened for the reception of the seed of Righteousness, may *ours* be the country favoured by heaven to sow therein that precious seed, and every ship which bears her gallant sons be a floating Bethel on the world of waters. Then, and then only, can we hope that unto us as a nation the Sun of Righteousness shall arise with healing in his wing, and remember us in love and mercy; for the Lord hath declared, in reference to His Spiritual Israel, “I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.” May this gracious promise be fulfilled in us; and may every believer exclaim in the words and in the Spirit of Him, who drank so deeply from the fountain of light and love—“Amen, even so come Lord Jesus.”

“Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come shed abroad a Saviour's love,
And that shall quicken ours.”

GERTRUDE FRANCES.

EXTRACTS FROM LUTHER'S REMARKS ON THE LORD'S PRAYER.

WHEN thou prayest let thy words be few, but thy thoughts and feelings many and deep. Few words and much thought is a Christian frame: many words and little thought is heathenish. The prayer that is external and of the body, is that outward babble gone through without attention, and heard and seen of men; but prayer in spirit and in truth is the inward desire, the motions and sighs that proceed from the depth of the heart. The former is the prayer of hypocrites, and of those that trust in themselves: the latter is the prayer of God's children who walk in his fear.

Our Father. Of all names there is not one which more inclines us toward God than the name of Father; we should feel less love, and derive less consolation, from addressing him as Lord, God, or Judge. By that word Father, his bowels of compassion are moved; for there is no sound more sweet or prevailing with a father, than the voice of his child.

Who art in heaven. Whosoever professes that he has a father in heaven, acknowledges himself to be a stranger upon earth; hence there is in his heart an ardent longing, like that of a child that is living among strangers, in want and grief, afar from its father's land. It is as if he said, alas, "My father! thou art in heaven, and I thy suffering child am on earth, far from thee, encompassed with dangers, wants, and mourning."

Hallowed be thy name. He who is passionate, abusive, envious, and slanderous, dishonours the name of God in which he has been baptized, profaning to impious uses a vessel that God has consecrated to himself.

Thy kingdom come. Many strive by acts of self-righteousness to attain to the kingdom of God, but neglect the one thing needful, which is to become *themselves* his kingdom. Why seek the kingdom of God beyond the seas? It is in thine heart it should arise.

Thy will be done. It is an awful thing to offer this petition. The law of God and the will of man are two opposites, which without the grace of God cannot be made to meet.

Give us this day our daily bread. We do not pray only for the common bread which God gives to all men, but for *our* bread, the bread of those who are children of the heavenly Father. And what is this bread of God? It is Jesus Christ our Lord who saith, "I am the bread of life which came down from heaven, and giveth life to the world." To know Christ is to understand what St. Paul declares, that "Christ is made unto us of God, wisdom, and righteousness, and sanctification, and redemption;" to feel that our own wisdom is foolishness, our own righteousness iniquity, our own holiness pollution, our own

redemption a miserable sentence of condemnation ; and that there is neither salvation nor comfort for us save only in Christ ; to know and feel this is to feed on the bread of heaven.

MAKING WISE THE SIMPLE.—PSALM XIX., 7.

THE POOR IDIOT.

At the anniversary meeting of the Sunday School Society for Ireland, held in the Rotunda at Dublin, April 25, 1843, the following interesting anecdote was related by the Rev. Professor Sidney Smith, to prove, that under the Divine teaching, the *weakest*, as well as the youngest minds, were capable of being made wise unto salvation. To show the sovereign power of God, and the effects produced by the blessed influence of his word, Mr. Smith said he would relate a circumstance that occurred to a brother clergyman, the correctness of which he would answer for.

This minister observed, Sabbath after Sabbath, the eyes of an idiot boy fixed upon him (with the gaze which is so peculiar to persons in his unfortunate situation) while he read the service of the Church and preached the word of God. He continued so for a very long time, until his friend's curiosity was excited to inquire who the lad was, and after some trouble he discovered his residence, and endeavoured to ascertain if he comprehended what was said in church, but he could not satisfy himself that he did. He then lost sight of him until he heard that he was upon his death-bed, when he again called, and tried to inquire if the ray of Christian truth had penetrated his soul. After he put some questions, to which he did not even get a reply, he determined to make a last effort, and he asked the poor boy, "Did he know where he was going, or if he had any hope?" Immediately on hearing this question he sat up in his bed, his countenance beaming with intelligence in place of its former dulness, and exclaimed, "With his own right hand and outstretched arm, He has given me the victory." That showed that the most ignorant and most incapable, in all human calculation, of receiving instruction, could be made through Christ to understand the most important truths in the book of life.

This striking anecdote reminds us of another, related of a poor idiot, who died many years ago in Reading workhouse, and who was known to himself, as well as others, by the name of "Silly Billy." Just before he expired, he looked up in faith, and hope, and love, and repeated these words :—

"Oh ! what does Silly Billy see,
Three in One, and One in Three,
And one of these 'twas died for me !"



Village Sketches.

NO. VI.—THE VILLAGE SCHOOLMASTER!

It is recorded of a certain king, that in passing through some distant parts of his dominions he was accustomed to ask, "What sort of a clergyman have you?" and "what kind of a schoolmaster is there in the village?" If the answer was, "Our clergyman and schoolmaster are good," he would say, "Then your king can do nothing more for you; you have all you want. Improve your privileges, and you will be happy." The Village Sketches already published have shown that the parishioners of Criton had "a good parson." Let us now observe what kind of a schoolmaster resided in the village.

Mr. Booker, the schoolmaster, is now about forty-five years old. He is a native of Criton. He had been educated in his younger years under the care of a venerable old master, who had occupied the school for many years. This old man having become superannuated, Mr. Booker, who was yet a stripling, was appointed his assistant. The children of the parish had very little to do in the latter years of the old man, for he was almost blind, and quite deaf. He also slept most of his afternoons. If they were tolerably quiet the old master was content—they had their own way. The Belleau system of education was introduced to Criton by the clergyman, and Mr. Booker having learned it, was the first master that taught it in that part of the country. Such a wonderful change in the school greatly displeased the old master, so that the clergyman and parishioners were obliged to pension him off for life. Having thus benevo-

lently got the old man settled, let us see how the school prospered under Mr. Booker.

It was soon quite filled, and there was no room for idleness; all were constantly at work. The eye of the master was on every part of the room; he knew every boy, and he encouraged every one that was diligent. He checked the least irregularity; he animated the timid—the careless boy was put to shame. In short, all the school was like a piece of machinery in perfect order, superintended by the skill of Mr. Booker, and all under the direction of the pastor.

The first thing in Mr. Booker's character was his *real piety*. He had religious parents, and was trained by them in the way he should go. They watched over him with care; the minister catechized him; the old schoolmaster was very strict with him—God blessed the labours of them all for his good. So we see in our schoolmaster a real Christian in spirit, in word, in deed, and in practice. What a blessing to Britain would a good Christian schoolmaster be in every parish!

His *learning* was the second thing that recommended him. It was not superficial learning; it was sound, solid, deep, and extensive. He was no pedant—he was not proud. He had studied English well, and had acquired a thorough knowledge of grammar and arithmetic. He could express himself well on any subject. No one was more deeply rooted in accounts, and his penmanship was beautiful. He did not aspire after classical learning, but kept in his own sphere; he had studied the best English authors on a variety of topics, so that he could refer to any subject of general knowledge with accuracy and readiness.

Another qualification that rendered him very fit for his office, was *good temper*. It is highly injurious to children to put them under the care of a sour, morose, unkind man, for they are very apt to imbibed the same disposition as their teachers; I therefore wonder that parents do not consider good temper as an acquisition in the instructors of their children that is indispensable. Mr. Booker was always cheerful, but he was never light; he was grave, but never dull; his voice was pleasant, and his countenance sweet. The children loved him because he was kind, and they revered him because he was good. He was obliged to punish the children, but it was never done in anger: it was always tempered with love. Admonition was generally sufficient to make each child do its duty; but if that failed, correction was tempered with such a mixture of justice and mercy that was remembered by all.

Mr. Booker was also *diligent*. You never could see him idle. By redeeming the time, he had amassed a vast fund of useful information: in his house, in his school, in his visits, in his study, in his walks, he was like the bee, collecting stores of knowledge. An idle schoolmaster will make idle children in

there were than one; therefore we cannot but admire our
 constant improvement in improving his own mind, or in it.
 instructing his scholars. Wherever he was he was
 and he derived information from everything.

His exactness was proverbial. The farmers and labourers
 directed and regulated their clocks and watches by seeing him
 going to or returning from school—he never was
 there one time, he was at the time. If he at any place was obliged
 to wait unnecessarily, he would take up his hat and go about his
 business; he knew that a school could never be right if any time
 was lost in it. This trait in his character made him a very re-
 spected man.

It is more than probable that many village schoolmasters read
 our little publication; and we have given this Sketch for the
 sake and for the sake of their readers. We know many villa-
 ge schoolmasters like Mr. Booker; we therefore wish to encourage
 them to persevere in their work, for it is highly honourable and
 useful. The good they do to the rising generation is incal-
 culable. Our readers, too, will learn to respect such good men
 and to assist them in their work. Let us remember, that a
 school is excellent in our country is promoted by a good education.
 We have lately heard much on this subject, but legislation can
 do little to mend us if we do not mend ourselves. If parents
 and their duty, as it respects their children, there would be a
 series of Acts of Parliament on the subject of education. Good
 masters would be found in every village by our clergy, and a
 reward be brought to know what is good and right.

June 1st, 1843.

W. M.

THE TEST OF TRUE ZEAL.

Extract from Dutton's Lecture, "What is Truth?"

...with our death.
 ...of our life. I do not
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 ...come when the
 ...and we may have
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 ...such we preach
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deeds which were the result of the
 veins, which in some cases were
 with a force that, of course, was not
 and great and small, and which in some
 came down and took the form of

But if it should be so, we must
 how it was with the other, and we must
 is in (I think) the same way, and we must
 with stand at the same time, and we must

Very much the same, and we must
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more ways than one ; therefore we cannot but admire our master's constant employment in improving his own mind, or in instructing his scholars. Wherever he was he was industrious, and he derived information from everything.

His *punctuality* was proverbial. The farmers and labourers corrected and regulated their clocks and watches by seeing him going to or returning from school—he never was behind or before his time, he was *at* the time. If he at any place was obliged to wait unnecessarily, he would take up his hat and go about his business ; he knew that a school could never be right if any time was lost in it. This trait in his character made him a very useful man.

It is more than probable that many village schoolmasters read our little publication ; and we have given this Sketch for their sakes and for the sake of their readers. We know many village schoolmasters like Mr. Booker ; we therefore wish to encourage such to persevere in their work, for it is highly honorable and useful. The good they do to the rising generation is incalculable. Our readers, too, will learn to respect such good men, and to assist them in their work. Let us remember, that all that is excellent in our country is promoted by a good education. We have lately heard much on this subject, but legislation can do little to mend us if we do not mend ourselves. If parents did *their* duty, as it respects their children, there would be no need of Acts of Parliament on the subject of education. Good masters would be found in every village by our clergy, and all would be brought to know what is good and right.

June 1st, 1843.

W. M.

THE TEST OF TRUE ZEAL.

Extract from Dalton's Lecture, "What is Truth?"

WE may yet have to seal those truths of God with our death, which we now try to preach with the acts of our life. I do not say we shall ; for who can lift the dark wing of time, and say what shall be ? but I do say that the time may come when the stake will put our faith and love to the test, and we may have to stand for Christ and his cause, as men of old did in this our land, till the last slow ebb of blood seals the truth we preach with our lips and life. We do well to brace our minds and nerve our souls for the worst ; for though it is true the stake is not here, and the rack and the wheel are not here, and the red flash of flame on the face of the sky is not here, and the glare of the torch, and the mask, and the chain, and the cold damp vault, and the cell, are not here ; yet there is a mark on the page of truth, and there is a dye of red on the hand of Rome, and there is a still small voice in the tales of times that are fled, and of

deeds which make the flesh to creep and the blood to chill in the veins, which all point us to Rome with their track of blood, and with a voice clear, so that he who runs may hear, bid us watch, and gird our loins, and stand as men on whom the foe may yet come down and wreak his hot wrath on our heads.

But if it should be so, we need not fear. Let us call to mind how it was with the first saint who gave his life for the truth as it is in Christ. He saw in the last hour of his life the Son of Man stand at the right hand of God. Why did God show him this? Why, that the saints of God in all time who might seal the truth with their blood, might know that Christ stood at the right hand of God to ask for them, and to see that they had grace and strength for the hour of their need. And what did he do? With his last breath, he said with a loud voice, "Lord, lay not this sin to their charge!" and then fell on sleep.

Have we this mind? If the time should come when the sword of Rome might start from its sheath, and go through the length and breadth of the land, could we stand in that day? Could we stand firm for Christ and his truth? Could we go to the stake, and play the man? Could we pray for those who put us to death? There are some who know not how to bear the cross of Christ; who know not how to put up with the least ill-will, or a few hard words, for the sake of Christ—men who may have zeal, but not a good zeal—men who give back hard words for hard words, and stir up wrath more and more—men who do not fight the *good* fight of faith, but fight like the men of the world; deal blow for blow with right good will, and snarl and snap to the last. Now such men do no good to the cause of truth, but great harm. Theirs is the zeal of a dog when a stone is cast at him: he bites the stone, and breaks his own teeth. Such is not a right or a wise zeal, but the zeal of a fool.

My dear friends, ask your hearts this—If Christ were to call me to seal his truth with my life, could I do it? Do I love him so well that I could lay down my life for him? Do I love his cause, his truth, with so strong a love, that I would go to the stake for it?

If we can say "Yes," then come what may, all will be well. The flames may play round us, but they will not scorch us; wild beasts may be let loose on us, but their mouths shall be shut, and the wrath and the rage of man shall do us no harm. The sting of the asp, the keen shafts of the foe, and the kiss of the false friend, shall not hurt us. God will be our guard, as a wall of fire, and none can near us; his truth shall be our shield, and none can pierce through such a coat of mail. Our souls shall rest in peace.

But though I talk thus, I trust such a time may not come. The times are bad, and thick clouds, which look big with woe, are round us on all sides; but the Lord hath his way in the storm, and the clouds are the dust of his feet. He knows how

to save us, and when things seem at the worst, then they mend. No doubt it is so, just to show us how weak we are, how much we stand in need of God, and that he is a God near at hand, to help us in all our need. What he has done in time past he may do once more ; and as the Red Sea stood up as walls, and the hosts of the Lord went through on dry land, so may it be with the Church now : the tide may roll, and the rush of the flood come down on her to overwhelm and to fright her, but it shall not touch her ; God shall turn its course, or make it spend its force far off.

The Parish Church.

“ The rich and the poor meet together : the Lord is the maker of them all.”
Prov. xxii. 2.

WHAT is the true value of the Church of England? Is it that we can point to splendid structures and Gothic cathedrals, with domes, and towers, and spires? Or is it that it gives a liberal provision to a large number of intelligent clergy? Or is it that we can go, those of us who have money, into a well-cushioned pew, and there on each seventh day hear the word of God; with a service according to our own ritual? No; the excellency of the Church of England is this—that every man, however poor, though he were the most destitute creature upon earth, though he dwell in the farthest parish in the farthest border in England—thrown, it may be, a houseless and a homeless outcast, where the winds rage upon the northern frontier of our land, or where the Atlantic rolls against the rocks of the western border, or (more houseless and desolate still) if he be plunged in a deep alley in this dense metropolis, where there is not a voice to bid him “ God speed,” and not a friend to cheer him in sickness or sorrow—that man may say, and he does say, “ Aye, but on the seventh day there is a house open to *me*; on the seventh day there is a door, which is free as the door of heaven; there is a bell which peals on my ear, and calls *me* to that house of prayer; there is a seat which is free as the seats above, and into which *I* may enter; there is music which rises upon my ear, and rolls its sacred melodies for *me*; there is a minister, cultivated, taught, and trained—a man who has consecrated his life, his powers, and his labours, to the work of the sanctuary—who has been cultivated by learning, who is imbued with piety, who has been trained in the school of man, and nurtured in the word of God. That man addresses to *my* ear the words of ancient, almost of inspired wisdom; he directs to *me* the living eloquence of a human voice, and he beams upon *me* the living energy of a hu-

man eye ; he calls *me* by all the protestations of human reason, and all the appeals of Scripture promise, and all the consolations of the Gospel—he unrolls them, he spreads them out, he unfolds them for me. It is for *me* that these services are ordered ; it is for *me* that that music swells ; it is for *me* that that eloquence is cherished ; and it is for *me* that the Gospel of God is unfolded, and every seventh day declared. *That* is in our eyes the quality of the Church of England ; that is the value for which we love it.

And there is another value still ; there is another quality behind. Let us suppose an outcast wanderer, who lives in some bleak corner of Cumberland, or in the distant haunt of Cornwall, or in the darkest lanes or alleys of this city, without a friend, without a family, dwelling on his pallet of straw, with none to cheer him, none, when he is sick, to console him ; none, when he is in sorrow, to soothe him ; yet he can send to *one* man. He can say to the rich and to the great, to the peer and to the prince, “ Perhaps in all your palaces and in your courts you have not a friend ; you may have many associates, but not one friend—not one into whose ear you can pour your sorrows. But *I* have a friend : when I am in sorrow or sickness, I can send for the minister of the parish, and though he may be mixed in the amenities of life—though he may be found in the enjoyment of the family circle, surrounded by his children, by all that makes home dear and grateful—though it may be the bleakest night of a December winter, he will leave his fire-side, he will quit his family, and will come into *my* hovel ; and, though I have no seat to offer him, though I have no couch to spread for him, he will kneel upon the clay floor, he will bend beside my pallet of straw, he will clasp his hands for *me*, he will lift his orisons for *me* ; and with that eloquence which pierces heaven’s ear, and lifts man above the cares and sorrows of life—with that devotion through which the rapt Christian can pour his heart into the ear of a listening and a favouring God, that man will utter his accents for *me*, will clasp his hands for *me*, and into *my* sad and solitary ear he will pour the hopes and the consolations of the Gospel.”

This is the theory, this the real character of the Church of England. That the outline, in some cases, is not filled up ; that in others the more powerful, middle and higher classes, have shouldered the poor man almost out of the sanctuary—these are the corruptions and failings which creep into everything human ; and in most cases the fault is with the legislature, which, professing to regard the Church as a national institution, in practice often treats it as a totally extrinsic and almost alien body.

The Bible.

THE SPIRIT OF GOD MUST BLESS THE WORD.—“How quick and piercing is the word in itself! yet many times it never enters, being managed by a feeble arm. What weight and worth is there in every passage of the blessed Gospel! Enough, one would think, to enter and pierce the dullest soul and wholly possess its thoughts and affections; and yet how oft does it fall as water upon a stone! The things of God, which we handle, are divine, but our manner of handling is human. There is little we touch, but we leave the print of our fingers behind. If God speaks the word himself, it will be a piercing, melting word indeed. The Christian now knows by experience, that his most immediate joys are his sweetest joys, which have least from man, and are most directly from the Spirit. Christians, who are much in secret prayer and contemplation, are men of greatest life and joy, because they have all more immediately from God himself. Not that we should cast off hearing, reading, and conference, or neglect any ordinance of God, but to live above them, while we use them, is the way of a Christian. There is joy in those remote receivings, but the fulness of joy is in God's immediate presence. We shall then have light without a candle, and perpetual day without the sun; for the ‘city has no need of the sun, neither of the moon, to shine in it; for the glory of God lightens it, and the Lamb is the light thereof;’ there shall be no night there, and they need no candle, neither light of the sun, and they shall reign for ever and ever.”—*Barter*.

The Epistle to the Hebrews.

THE Hebrews, to whom this Epistle is addressed, were Jewish Christians resident in Palestine; and, though considerable difference of opinion exists concerning its author, yet the similarity of its style and expressions to that of St. Paul's other Epistles, proves that it was written by him in Greek, and not in Hebrew, as some eminent critics have supposed. The absence of the writer's name is easily accounted for by the consideration, that he withheld it lest he should give offence to the Jews. This Epistle was written from Rome, not long before he left Italy; viz., at the end of A.D. 62, or early in A.D. 63.

The design of the Epistle was to prove that the Gospel plan of salvation was pre-figured and foretold in the Old Testament; and that those who believed the latter ought, on that account, to receive the former, and give up the shadow for the substance. The Epistle consists of three parts; viz. :—

Part I. demonstrates the Deity of Christ by the explicit declarations of Scripture concerning his superiority to angels, to Moses, to Aaron, and the whole Jewish priesthood, and the typical nature of the Mosaic ritual (ch. i.-x. 18).

Part II. comprehends the application of the preceding arguments and proofs (ch. x. 19-39, to ch. xiii. 1-19), in which the Hebrews are exhorted to steadfastness in the faith of Christ, and are encouraged by the examples of believers in former ages (ch. x. 19-39, to xiii. 1-19).

Part III., the conclusion, containing a prayer for the Hebrews, and apostolical salutations (ch. xiii. 20-25).

“ Israel, in ancient days,
 Not only had a view
 Of Sinai in a blaze,
 But learn'd the Gospel too :
 The types and figures were a glass,
 In which they saw the Saviour's face.

Jesus, I love to trace
 Throughout the sacred page,
 The footsteps of thy grace,
 The same in ev'ry age.
 O ! grant that I may faithful be—
 A clearer light vouchsafe to me.”—*Cowper.*



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

OF THE CATECHISM.

SINCE children in their baptism engage to renounce the devil and all his works, to believe in God and serve him ; it is fit that they be taught, so soon as they are able to learn, what a solemn vow, promise, and profession they have made. Accordingly, after the offices appointed for baptism, follows a CATECHISM—that is to say, an instruction to be learned of every person before he be brought to be confirmed by the Bishop.

The practice of catechising is founded upon the institution of God himself (see Deut. vi. 7 ; xxxi. 11, 12 ; Prov. xxii. 6 ; John xxi. 15, 16 ; Eph. vi. 4) ; and is agreeable to the best examples in Scripture (see Gen. xxviii. 19 ; Luke i. 4 ; Acts xviii. 25 ; Rom. ii. 18 ; 2 Tim. iii. 15). As to the Jews, Josephus tells us, that they were above all things careful that their children might be instructed in the law ; to which end they had in every village a person called *the instructor of babes* (to which St. Paul seems to allude Rom. ii. 20), whose business it was to teach children the law till they were ten years of age, and from thence, till they were fifteen, to instruct them in the Talmud. Grotius tells us,

that at thirteen they were brought to the house of God in order to be publicly examined, and being approved, were then declared to be *children of the precept*—i. e., they were obliged to keep the law, and were from thenceforth answerable for their own sins. And whereas our Saviour submitted himself to this examination when he was but *twelve years old* (for that Grotius supposes was the end of his staying behind at Jerusalem, and offering himself to the doctors in the temple); it was by reason of his extraordinary qualifications and genius, which (to speak in the Jew's own language) *ran before the command*.

From the Jews this custom was delivered down to the Christians, who had in every church a peculiar officer called a *catechist*, whose office it was to instruct the catechumens in the fundamentals of religion; in some places for two whole years together, besides the more solemn catechizing of them during the forty days of Lent, preparatory to their baptism at Easter.

As to the *form* of our catechism, it is drawn up after the primitive manner by way of question and answer; so Philip catechized the eunuch, Acts viii. 37. As to the *contents* of our catechism, it is not a large system of divinity, but only a short and full explication of the baptismal vow. The primitive catechisms consisted of no more than the *renunciation*, or the repetition of the *baptismal vow*, the *creed*, and the *Lord's prayer*: and these, together with the *ten commandments*, at the Reformation, were the whole of ours. But it being afterwards thought defective as to the doctrine of the sacraments, King James I. appointed the bishops to add a short and plain explanation of them, which was done accordingly in that excellent form we see, being penned by Bishop Overal, then Dean of St. Paul's, and allowed by the bishops.

The rubrics are so clear that they need only to be read to be understood.

Notices of Books.

Hymns for the Church Services; adapted to Public Services or Domestic Worship, &c. By Thomas Ragg, author of "The Deity," "The Martyr of Verulam," "Heber," &c. &c. London: Longman and Co. 1843.

THIS little volume of hymns fully sustains the author's well-earned reputation.

Pastoral Letters to the Inhabitants of Stoke Gifford. By Edward Parkes, Vicar. Second Edition. London: Seeley. 1842.

THESE Letters breathe a truly Christian spirit, and are as suitable to others as they were to the individuals to whom they were primarily addressed.

Childhood's Duties ; or Precepts for Little Emma. By M. A. S. Barber, Author of "Missionary Tales for Little Listeners." London : Nisbet. 1842.

We can cordially recommend this little work, and wish it success.

Miscellanea.

FESTIVALS FOR JUNE.

Whit Sunday, 4th.—The feast of Pentecost was of great eminency amongst the Jews, in memory of the Law's being delivered on Mount Sinai at that time ; and of no less note among the Christians, for the Holy Ghost's descending the very same day upon the Apostles and other Christians in the visible appearance of fiery tongues, and of those miraculous powers which were then conferred upon them. It was observed with the same respect to Easter as the Jewish Pentecost was to their Passover, viz. (as the word Pentecost imports, which is a Greek word signifying fifty), just fifty days afterwards. Some conclude, from St. Paul's earnest desire of being at Jerusalem at this time (Acts xx. 16), that the observation of it as a Christian festival is as old as the Apostles ; but whatever St. Paul's design was, we are assured that it hath been universally observed from the very first ages of Christianity. It was styled Whit Sunday, partly because of those vast effusions of light and knowledge which were then shed upon the Apostles, in order to the enlightening of the world ; but principally from the *white* garments, which they which were baptized at this time put on, in token of their baptismal purity—a custom sanctioned by the early Reformers of the Church of England. So great was the joy of the Primitive Christians in the celebration of this festival, that other days besides the Sunday were set apart for publicly blessing and praising God for the inestimable gift of the Holy Spirit. Hence the origin of the services appointed by our Church to be solemnized on the *Monday* and *Tuesday* in Whitsun week.

Trinity Sunday, 11th.—After the Arians and such like heretics were spread over the world, and had vented their blasphemies against this divine mystery, the wisdom of the Church thought it convenient, that though the blessed Trinity was daily commemorated in its public offices of devotion, in the doxology after every Psalm, in the Creeds, at the commencement, the middle, and conclusion of the Litany, in most of the Collects, and in the blessings pronounced by the bishop or priest, yet, apart from the frequent recurrence of this sublime truth in the daily services of the Church, it should be the more solemn subject of one parti-

cular day's meditation. The reason why this day was chosen as most reasonable for this solemnity was, because our Lord had no sooner ascended into heaven, and the Holy Ghost descended upon the Church, but there ensued the full knowledge of the glorious and incomprehensible Trinity, which before this time was not so clearly known. The Church, therefore, having dedicated the foregoing solemn festivals to the honour of each several Person by himself, thereby celebrating the *Unity in Trinity*, it was thought highly reasonable to conclude these solemnities by adding to them one festival more, to the honour and glory of the whole Trinity together, therein celebrating the Trinity in Unity.

ORIGIN OF THE TERM "PROTESTANT."

The name of *Protestant* took its rise from the following circumstance. At a diet of the princes of the empire, held in Spire, in Germany, in the year 1529, it was decreed by the majority there present, "that in those places where the edict of Worms had been received it would be lawful for no one to change his religion; that in those places where the new religion (*i. e.* the Lutheran) was exercised, it should be maintained till the meeting of a council, if the ancient (the *Popish*) religion could not be restored without danger of disturbing the public peace; but that the mass should not be abolished, nor the Catholics hindered from the free exercise of their religion, nor any one of them allowed to embrace *Lutheranism*; that the *Sacramentarians* should be banished the empire; that the *Anabaptists* should be punished with death; and that no preachers should explain the Gospel in any other sense than what was approved by the Church." Six princes of the empire entered their protest against this decree, viz., *John*, elector of Saxony; *George*, margrave of Bradenburgh; *Ernest*, and *Francis*, dukes of Brunswick and Lunenburg; *Philip*, landgrave of Hesse; and *Wolfgang*, prince of Anhalt; to these were joined the following free cities of Germany, viz., Strasburgh, Norimburg, Ulm, Constance, Lindaw, Memmingen, Kempen, Nordlingen, Halibrun, Reutlingen, Isne, St. Gall, Weissenburg, and Windsheim; and from this *protest* the Lutherans first obtained the name of *Protestants*, which was afterwards given in common to all who separated themselves from the tyrannical and idolatrous practices of the Church of Rome.

A TRUE CHURCHMAN.

It is indeed a blessed privilege to be reared in the bosom of a pure and apostolical church, to be presented by her hands in our infancy to Christ, and to be nurtured by her discipline in the admonition of the Lord: but it is a privilege which
 'a correspondent responsibility. And if you say that you

are Churchmen, I shall ask you to prove to me the truth of your profession by your fruits. A true Churchman is a humbled broken-hearted penitent for his transgressions, the remembrance of whose sins is grievous to him, and the burden of them intolerable: if this be not your character, do not assume a name to which you have no title. A true Churchman is one who, with the heart, hath believed in Jesus unto righteousness, and, with the mouth, hath made confession to salvation: if this be not really your character, why do you claim an appellation which does not belong to you? A true Churchman is one whose heart is joyful in the Lord—who hath forgiven his iniquity, and crowned him with tender mercies—and with his lips he would ever be telling the honour of his God: he is one who takes the Scripture as his guide and his counsellor, whose delight is in the law of the Lord, and who hath known and enjoyed communion with his Father in heaven. If this be not the experience of your heart; and the tenor of your life—and on every particular referred to I have before discoursed, and shown you its promineny in our service—you may say you are members of the Church, but I fear you are not true faithful children.—*From the Rev. J. Ayre's Liturgica—concluding Lecture.*

ENDOWMENTS.

There is another most important use of an endowment. It renders the minister independent of those among whom he labours. I do not mean that he is to be exempted from control: let him be amenable to those above, but not to those below him. For if his congregation be able at their pleasure to diminish or deprive him of his salary, who, that knows what human nature is, will not tremble at the temptation thus generated for him to "prophecy smooth things;" and if not to cry, "Peace, peace, when there is no peace," at least to invest truth with a garb that may disguise its sterner features. And if a man has grace to resist this temptation, and, in the spirit of the ancient Baptist, to rebuke faithfully those on whom he depends for bread, ought they for this to have power to starve him? I believe the annals of many congregations could furnish lamentable proof of the baneful tendency of the voluntary system.—*Ibid.—Notes.*

THE NEW MARRIAGE ACT.

To unsettle principles which have acquired a sort of prescriptive influence over the conduct of the community is at all times a rash and perilous experiment. The marriage union is the source of all the domestic charities; and in proportion as it is held in reverence will those charities be diligently cultivated, and a pure and elevated tone be given to the general intercourse of society. We may, therefore, be excused for looking forward with some degree of anxiety and apprehension to the con-

sequences of a measure, which, by divesting the marriage union of its sacred character, will too probably impair that reverence for it which is the best safeguard of national morals. Seeing, however, that it has pleased the Legislature to enact that the sanction of a religious ceremony shall no longer be necessary, it is doubly incumbent upon the ministers of the Established Church frequently to remind their congregations that marriage is a divine institution ; to tell them in whatever the light in which it is viewed by the law of the land, by the Church of Christ it has always been regarded as a holy ordinance ; and that in the first ages of Christianity, before the State became Christian, the consent of the Church was always obtained previously to the celebration of marriage between Christians ; and the benediction of the minister was always pronounced upon the parties. Above all, it is incumbent upon us to point out to the female portion of our flocks how deeply they are interested in the continued observance of the solemn forms with which marriage has hitherto been contracted. It is to the silent, but powerful influence of the Gospel over the manners of society, and to the clear light which it has shed upon the relative duties of husband and wife, that the latter is indebted for the station which she fills in Christian countries ; and she ought consequently to watch with jealous vigilance any change tending to disconnect marriage with those hallowed rites which impart to it what may be termed its Christian character.—*From the Bishop of Lincoln's Charge.*

A WORD FOR CHURCH RATES.

“I'll tell ye what, master (said Jem Smith to Mr. Wright), I don't see the right of us paying Church-rates. We never goes to the Church. Let them pay Church-rates as goes. Let every man pay to keep up his own religion.”

Mr. Wright.—And I dont see the fun of one paying towards that county bridge that they are building at the end of the town. I've got a bridge of my own, that I built at my own expense, and I shall never go over any other.

Jem.—Oh, but you *may* go over if you please. Them public bridges must be kept up for the good of the public. There must be a public bridge that all can go over by if they like. And folks may build private bridges of their own besides, if they please.

Mr. Wright.—Well, you're quite right in that. But just apply what you say to the Church. It is the public bridge to carry us to heaven ; you may build a private bridge of your own, if you please, but there must be a public one kept for those that have not private ones. And it is only fair that all should pay a trifle towards it.

Well (said Jem), I never saw that so before.

Q.

What a terrible infringement it is on the *parochial* system of our Church, not to have glebe houses for every district. The clergyman of a parish, whether the rector, vicar, perpetual curate, or curate, is, or ought to be, the spiritual head of his district. His residence, like his church, should be central. A sort of peculiar spot, sacred to the best recollections of succeeding generations. "In that old parsonage lived once that good father of our parish;" an old man just descending to his grave should be able to say to his young and vigorous grandson—"for forty years he was the centre of all our hopes, families, homes, and happiness; we all regarded him as our father. No family or personal arrangement of importance was ever begun without consulting him. Within that porch he would stand and listen to the music of the evening chime. The children would bask in his smiles, and strive to merit his love. That old vicarage is dear to my heart by ten thousand remembrances, and next to the church itself I love it." In this sort of feeling there would be nothing reprehensible or excessive. The venerable vicar, as the servant of the Most High God, had shown to his flock the way of salvation, and they in their turn loved himself, his dwelling, and all that related to his glorious mission among them. Now how can this parochial system, so perfect in all its parts, and therefore so admirable as a whole, be kept up, with 2,878 districts without glebe houses, and 1,728 with nominal residences, but unfit for habitation?—*Church and State Gazette*.

CONSTANTINOPLE.

"Within the last twenty years (says Mr. Walsh, as quoted by Dr. Keith), Constantinople has lost one half of its population. Two conflagrations happened while I was at Constantinople, and destroyed fifteen thousand houses. The Russian and Greek wars were a constant drain on the Janissaries of the capital. The silent operation of the plague is continually active, though not always alarming; it will be considered no exaggeration to say, that within the period mentioned, from three to four hundred thousand persons have been prematurely swept away in one city of Europe, by causes which were not operating in any other—conflagration, pestilence, and civil commotion. The Turks, though naturally of a robust and vigorous constitution, addict themselves to such habits as are very unfavorable to population: the births do little more than exceed the ordinary deaths, and cannot supply the waste of casualties. The surrounding country is therefore constantly drained to supply the waste in the capital, which nevertheless exhibits districts nearly depopulated. If we suppose that these causes operate more or less in every part of the Turkish empire, it will not be too much to say, that there is more of human life wasted, and less supplied, than in any other country. We see every day life going out in the fairest portion of Europe, and the human race threatened with

extinction in a soil and climate capable of supporting the most abundant population."—*See the Kings of the East*, pp. 2-11.

From that time the Turkish nation has rapidly wasted; the last streamlet is barely discernible in the once full and overflowing channel of the great Euphrates. The shadows of Russia and Britain are at this moment, by a strange combination, spread over it to prevent its entire evaporation. They will not succeed. God has pronounced its doom, and no power on earth can prevent its speedy accomplishment. Yea, all efforts to arrest, will only precipitate the sure catastrophe. The crescent must give way to the cross—the mosque must one day resound with the name, and shine with the glories, of Jesus. That river whose streams make glad the city of our God, shall flow where Euphrates has long rolled its flood. "There is one God," will then, as now, be the Turkish faith; but there will be this, to its professors, new and happy addition—"and Christ is the brightness of His glory, and the express image of his person." The wasting and waning is almost complete: the day also of its regeneration cannot be far distant.

Treasury.

The goldsmith is very careful of the least particle of gold. I was some years ago in a goldsmith's shop and saw a heap of dust upon the ground. Some one standing by said, "How much do you think that heap worth?" "Nothing," said I. He replied, "The goldsmith reckons it worth some pounds; the filings of his gold are in it, and presently he will throw it into the furnace, and all that is valuable shall be saved and separated from the dust." Drops of grace from heaven—smallest sparks of what is valuable—shall not be lost. Though there may be a great deal of rubbish, yet the Lord knows how to separate. Christ will not despise the day of small things. The greatest philosophers were once children. They could but lisp—could but make an attempt to walk. The child steps—falls—gets up again—takes another—and falls again. But one thing you should notice, there is life, or he could not lisp or move. So the weak Christian, however weak, has life. If you were to adorn a statue of gold, take all possible pains with it, you would not give it life. So beloved, weak brethren, if you are bending the knee of your soul—trying to lisp the name of Jesus, this is a proof of life as much as if you were foremost in the race. And it is life eternal. Where there is this life, there shall never be death. The Lord will preserve little grace. On all the glory shall be a defence. Where he has kindled grace he will defend grace.—*Baskets of Fragments.*

CHRISTIAN COMFORT.—Let the course of your tribulation be what it will, "in me ye shall have peace." How is it, then,

perhaps you will ask, that Christians are not always rejoicing? How is it that we so often see them bathed in tears, and scarcely hear anything from them but sighs and complaints? It is easily enough to be accounted for. It is because they love the world, and the things of the world so much, that they have no room nor relish for divine consolations. To be sure, where Christ is there is always ground for comfort; but Christians are not always fit to be comforted. They may, through mere inattention, or a too fond attention, to temporal possessions and enjoyments, be so sadly declined as to require reproof rather than comfort, and what they want Christ gives.—*Lavington*.

Grace doth not pluck up by the roots and wholly destroy the natural passions of the mind, because they are distempered by sin; that were an extreme remedy, to cure by killing, and heal by cutting off: no, but it corrects the distemper in them; it dries not up this main stream of love, but purifies it from the mud it is full of in its wrong course, or calls it to its right channel, by which it may run into happiness, and empty itself into the ocean of goodness. The Holy Spirit turns the love of the soul towards God in Christ, for in that way only can he apprehend his love; so then Jesus Christ is the first object of this divine love; he is *medium unionis*, through whom God conveys a sense of his love to the soul, and receives back his love to him.”—*Leighton*.

Legality, or the hope of justification by works, whether in whole or in part, is far, very far from promoting the interest of holiness, and from erecting a barrier against licentiousness; it rather acts as a remora on the keel, and as a contrary wind in the sails. Nor can fallen man ever know what it is to speed his way to the kingdom of heaven, and make large advances in sanctification, till his progress is disembarassed by a full submission to the righteousness of God the Son, as the sole procuring cause of eternal blessedness; we then, and only then, run the way of his commandments, when converting grace has set us at liberty from legal dependencies of our own.”—*Toplady*.

Poetry.

LINES

QUOTED IN “THE CHURCH THE NURSING-MOTHER OF HER PEOPLE:” AN EXCELLENT TRACT PUBLISHED BY THE CHRISTIAN KNOWLEDGE SOCIETY.

I LOVE the ivy-mantled tower,
 Rock'd by the storms of passing years;
 The grave, whose melancholy flower,
 Was nourished by a martyr's tears.

I love the organ's joyous swell,
 Sweet echo of the heavenly ode :
 I love the cheerful village bell,
 Faint emblem of the call of God.

Waked by the sound, I bend my feet,
 I bid my swelling sorrows cease ;
 I do but touch the mercy-seat,
 And hear the small still voice of peace.

And as the ray of evening fades,
 I love amidst the dead to stand ;
 And seem, amidst the deepening shades,
 To meet again the holy band.

Long be our Father's temple ours ;
 Woe to the hand by which it falls :
 A thousand spirits watch its towers—
 A host of angels guard its walls.

Calendar.

JUNE.					
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.	
		1st Lesson	2d Lesson	1st Lesson	2d Lesson
4	Whit Sunday.*	Deu. a 16	Acts e 10	Isaiah 11	Acts. h 19
5	Whit Monday.	Gen. b 11	1 Cor. 12	Num. g 11	1 Co. i 14
6	Whit Tuesday.	1 Sa. c 19	1 Th. f 5	Deut. 30	1 Jo. k 4
11	Trinity Sun., St. [Barnabas A. †]	Gen. 1	Matt. 3	Gen. 18	1 John 5
18	1 Sund. aft. Trin.	Josh. 10	Luke 2	Josh. 23	Gal. 2
20	Q. Vict. Acces. ‡	— d 1	Rom. 13	— 36	— 4
24	St. J. Bapt. Mids. D.	Mal. 3	Matt. 3	Mal. 4	Matt. l 14
25	2 Sund. aft. Trin.	Judges 4	Luke 8	Judges 5	Eph. 2
29	St. Peter, A. & M.	Ecclu. 15	Acts 3	Ecclu. 19	Acts 4

* Proper Psalms.—Morning, 48, 68.—Evening, 104, 145.

† Proper Lessons.—Morning, Ecclus. 10, Acts 14.—Evening,
 Ecclus. 12, Acts 15 to v. 36.

‡ Proper Psalms.—Morning, 20, 21, 101.

a To ver. 18. b To ver. 10. c Begin ver. 18.

d To end of ver. 9. e Begin ver. 34. f Begin ver. 12-24.

g Begin ver. 16-30. h To ver. 21. i To ver. 26.

k To ver. 14. l To ver. 13.

Ember Days, 7th, 9th, and 10th.

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THE VILLAGE CHURCHMAN.

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JULY, 1843.

[NEW SERIES.



ST. ASAPH.

Cathedral Institutions.

THE WELSH BISHOPRICS.

THE attention of Churchmen has lately been a good deal drawn to the proposed consolidation and union of the dioceses of Bangor and St. Asaph, and petitions have been sent from several parts of the kingdom to Parliament against this measure. A few remarks, for the information of our readers on this subject, may not, therefore, be unseasonable or unprofitable.

At one time the Church in Wales could boast of her own metropolitan, with seven bishops to preside over her interests, and enjoyed a suitable provision for their support and that of the inferior clergy, arising from endowments granted by the piety of former times for the perpetual maintenance of religion among the people. Now, however, the number of her bishops has been reduced to four, and a great part of her property applied to distant places, and to purposes foreign to the intention of the donors. This reduction in the number of the bishops, and the alienation of ecclesiastical property, have, as might be expected,

operated most detrimentally to the prosperity of the Establishment; and to this, among other serious causes, may be attributed the depressed state of the Church, the abounding of Dissent, and the multiplying of schisms in the principality. Should, therefore, another bishop be taken away, with the corresponding revenue, the evil will be greatly aggravated. St. Asaph and Bangor have existed separately for thirteen centuries, and to consolidate them now, when the population is increasing at the rate of four thousand annually, is most unreasonable. Besides, this population is dispersed over a mountainous district, embracing six thousand square miles, where there are but few ready means of communication by travelling from one part to another. The clergy, who are not rich, can ill afford long journeys to the bishop, and such a country cannot be under the efficient superintendence of one prelate. In his visitations and confirmations the time and expense incurred would be ruinous. Social intercourse between the bishop and his clergy, so important to both, would be, in many cases, almost, if not entirely, impossible.

But it will be said, and it has been said, that Manchester can have no bishop unless St. Asaph and Bangor be united. Surely the spoliation of a poor country, like North Wales, to enrich the wealthy town of Manchester, is preposterous. The Ecclesiastical Commissioners can easily provide stalls to endow a bishopric at Manchester, if the opulent inhabitants cannot, or will not (which we cannot for a moment suppose), provide such an endowment. When a meeting was held at Leeds, convened by the Archdeacon of Craven, last February, to petition against the union of these two bishoprics, and attended by the vicars of Leeds, Wakefield, Huddersfield, Birstal, Dursbury, and other large parishes, with their clergy, it was the unanimous opinion of all present that, instead of diminishing the number of bishops in England and Wales, the number of bishops should be increased fourfold, to make the Church really efficient. We cannot but remark, that a contrary opinion, in the face of so many able practical men, as such a body of clergymen in the West Riding of the county of York will be allowed to be, will not be long tenable. It is not essential that *all* the bishops necessary for England and Wales should have seats in the House of Lords. The number of bishops in Parliament at present is sufficient to watch over the interests of the Church politically. Let the additional bishops watch over the Church spiritually.

We are confident that the Welsh people would prefer the services and discipline of the Church, if they had but fair play in Wales. The bishoprics are filled, since the reign of Queen Anne, with Englishmen. The livings too, in most instances, are given to Englishmen, who know nothing of the Welsh language; the people are consequently driven to the Dissenters, who preach to them in their own language. How long will England thus

infringe upon the laws, liberty, and privileges of their poorer brethren in Wales?*

Persuaded that this subject needs only to be stated in order to be understood, we will now proceed to give an account of the Welsh Cathedrals.

St. Asaph.

Kentigeno, bishop of Glasgow, being driven out of Scotland about the middle of the sixth century, founded the see of St. Asaph, and became the first bishop of it. After remaining here a few years he returned to Scotland, and made Asaph, one of his disciples, his successor in his see, who was an eminently holy and good man; and from him both the church and place have ever since been called St. Asaph. Collier says he was remarkable for frequently repeating this sentence—"They who hinder the progress of God's word envy the happiness of mankind." He died A.D. 596, and from that time till the year 1143 there is no account of this church, nor of any of the bishops; and though, says Tanner, "there hath been a constant and regular succession from the first, yet, by reason of the wars between the English and the Welsh, and Owen Glendower's rebellion, the cathedral church, with the bishop's and canon's houses, were more than once destroyed, and remained for many years in ruins. Upon one of these devastations, or the fear of it, Bishop Anion II. endeavoured, A.D. 1278, to remove the see to Ruddlas, two miles northward; and King Edward I. granted his license for it, A.D. 1284, and promised both ground for the church, &c., and one thousand marks towards the building; but this did not take effect.

Gilbert is the first name preserved in the catalogue of the bishops of this see after that of St. Asaph; he was consecrated in 1143, and died 1151.

The cathedral was originally built of timber, and afterwards of stone. It was burnt down in 1282; but rebuilt by Anion II., then bishop of the see. The greater part of the present fabric is said to be his work. As a cathedral building, there is in it very little to command attention. It is in the form of a cross; but the nave only has aisles, and there are no chapels. There is no crypt, no lady chapel, no cloister, no chapter-house, nor any monument deserving of notice.

* Since the above was forwarded to us by our valued correspondent, the subject of the union of the sees of St. Asaph and Bangor has been again discussed in the House of Lords, and, from the expressions there made use of by the Government, there is little hope that the statute authorizing their union will be repealed.

The dimensions of the cathedral are as follows :—

	FEET.
Length from E. to W.....	179
Length of transept from N. to S.	108
Breadth of nave and aisles.....	68
Breadth of choir	32
Height of nave.....	60
Height of central tower	93

The present bishop is the Right Rev. William Carey, D.D.; consecrated Bishop of Exeter in 1820, and translated to this see in 1830.

THE HIGH PRIEST OF ISRAEL.

A KIND friend lately showed to me a drawing of the High Priest of Israel, attired in all the holy garments which God directed should be prepared for his consecrated servant to minister in, "for glory and for beauty." Aaron was depicted standing between the holy and most holy place; beside him hung the vail inwrought with cherubim, which for so many centuries separated the worshipper from immediate communion with his God; for not until reconciliation was effected, and the justice of God satisfied, by the atoning blood of his Son, was that barrier rent asunder. But now, blessed be God, we have liberty and boldness of access into the holiest; we are permitted, yea, commanded, to ask of the Father himself, in the name of the Son, and through the inspiration of the Spirit. The High Priest was arrayed in all the sacred vestments which are described in Exodus; on his forehead was the golden plate, engraved with "Holiness to the Lord." And would that every head were so adorned—that all intellectual endowments were sanctified by a conviction that they were bestowed by God, and are to be employed for God. From the onyx stones set in ouches of gold, which adorned the shoulders of the ephod, hung the breastplate of twelve jewels, suspended by golden chains, and on both were inscribed the names of the twelve tribes of Israel. And thus was typified the communion of saints existing between the Church militant on earth and the Church triumphant in heaven, each linked to the other by the golden chain of love; at present forming two separate adornments of the High Priest of our profession, but to be woven into one precious crown in the day when He shall make up his jewels. The "embroidered" girdle was round Aaron's reins—a symbol of that all-perfect righteousness which our Saviour manifested when he fulfilled the law and made it honourable—a righteousness so perfect and complete that he left it as a heritage for his people, unto and upon all them that believe. The pure white linen vestment; the ephod all of blue, ornamented with pomegranates and the golden bells,

whose sound has since rung out in all the earth ; the linen mitre ; the sandalled feet, were all carefully depicted ; and in the hand of the typical intercessor was the golden censer, from which was ascending that fragrant incense that now rises with acceptance in the mediation of Him who ever liveth to make intercession for us.

Everything connected with the ritual of the covenant made with God's chosen people of old must be interesting to Christians ; and though superseded by a newer and better one, signed with more precious blood, and ratified with the signet of eternity, it may serve to warn us not to be high-minded, but fear ; not to rest on outward ceremonies, however solemn, or on an appointed ritual, however pure ; but look to Jesus, who is at once the life, the truth, and the way. It may remind us to hold fast, not only the profession, but the practice of the faith ; and while formality threatens on one side to stifle the spirit of religion, and schism on the other to rend asunder the seamless garments of Christ, let us be earnest in prayer for the Church of England, that she may be guided and governed by God's good Spirit, and that her several members, in their vocation and ministry, may set forth the glory of Christ ; so that, founded on apostolic doctrine, and joined together in unity of spirit, they may form a holy temple acceptable unto God.

But this picture of the High Priest on which I looked had an interest peculiar to itself. Some years ago a clergyman was preaching a series of weekly lectures on the subject of the High Priest of Israel. A gentleman, who had not hitherto been impressed with the necessity of vital religion, was induced by his wife to attend with her during the delivery of the introductory lecture. Being a man of refined taste and cultivated talents, he felt interested in the subject, as one which might furnish employment for his pencil, and, turning to the Bible, he sought out the minute description given of the Jewish High Priest, and from its directions composed and arranged the picture on which I looked. But God had other employment for him. As the preacher compared the ancient type with the key furnished by the Epistle to the Hebrews, the Spirit opened the painter's eyes and heart to see and receive that Saviour of whom all Scripture testifies. The sacred volume was now searched with holier aims and for a higher object, and thus it is never searched in vain. "Seek and ye shall find" is the unchanging promise of Him of whom Moses and the prophets did write—of whom Aaron was the type, and the bleeding lamb the emblem. The picture was now hallowed as it were ; by God's blessing it had led to Him who bestows all our talents, and who can make an art or a science his minister for good, and it was presented as a grateful memorial to him who had been his spiritual father, who now became his brother in Christ ; and thus it sealed the bond of an union of hearts, begun on earth and to be continued through eternity.

BRIEF THOUGHTS.—BY EDWARD DALTON, ESQ.

NO. I.—THE RICH AND THE POOR MEET.

WHEN and how do the rich and the poor meet? We know that they do, for the word of God says so. And though the rich do not all of them like to be found side by side with the poor, yet we shall see that what the word of God says is quite true, and that in more ways than one “the rich and the poor meet.”

1. They meet at birth. The same Lord made them all. They come from the same stock. God did not make a rich man and a poor man at first, but one man, from whom both rich and poor have sprung. Thus they all spring from one root, and are at birth all on a par in the sight of God. Both bad men and good men have but one source from which they came at first. The change in them is not made at their first birth—they all spring from one man. The same ear of corn bears the flour and the bran—the same plant bears the rose and the thorn. The rose gives its rich scent to all who come near it—the thorn tears the hand that would touch it. So from the same germ, from the same stock, spring the good and the bad man; the good man, like the rose, is full of all that is sweet and good, and when dead is laid by in some safe place to give forth its sweet scent still; while the bad man, like the thorn, pricks, and wounds, and hurts, till, like the thorn, he is cut off and cast to the fire. At birth the rich and the poor man meet; both are babes fed in the same way, and are too weak to walk or talk;—they have to learn all things in the same way.

2. They meet in sin. All are born in sin. None are free from this taint. Each one is born a child of wrath. Each one at birth has a heart full of sin, and far from God. The rich are born in sin; the poor are born in sin. The same law is made for both, both by God and man.

3. They meet in the ills of life. The rich man's gold will not give him health—it will not keep his friends round him when the hour comes that they must die. The rich man has pains in his flesh, and aches of the heart, as well as the poor man. And the same way of care is for them both. The rich man has to weep for the loss of friends, as well as the poor man. He has to mourn for the loss of health, and the rough ways of the world, as well as the poor man. And as far as all the ills of life go, they are on a par, and the rich and the poor meet.

4. They meet in life. The rich man does not live more years than the poor man. His wealth will not add one hour to his life. The rich die as soon as the poor, and the scythe of death mows them both down with the same stroke.

5. They meet in grace. There is but one way for them both to gain grace. They must take it at God's hand as a free gift. Gold will not buy it, and the poor man who has it not to give

will be cast out for want of it. They must both use the same means of grace, kneel at the same throne of grace, wait on God in his house, and hear from the same lips the same words of grace. They must both pray from the heart and in the same name; and God will not bow down his ear to the rich more than to the poor, nor give his gifts with a spare hand to the poor. The same Lord bled for both, and it is through the blood of Christ that both rich and poor must get rid of their guilt. There is no way for the rich man to win life but the same as the poor. They meet in grace.

6. They meet in Christ. If they are in Christ they are both one. They have one head, and each is a branch of the one true Vine; they both draw all their life and strength from Christ; both are seen by God as in Christ. The rich man is not more just in his sight than the poor man, for both are just by their faith in Christ; and the robe which hides the poor man's sins is the same which hides the rich man's guilt.

7. They meet in the Church of Christ. Both eat of the same bread, and drink of the same cup. They are brought when babes to the same fount; and by the same great name, and in the same way are they both laid at the feet of Christ to bless.

8. They meet at death—all die. The same wound that will kill a poor man, will kill a rich man. Death spares none; he hears not the rich man, he heeds not his wealth. He brings him down with his keen shafts as soon as the poor. The skill of man will not save the rich from the hand of death; God speaks the word, and his breath leaves him. And thus in death the rich and the poor meet.

9. They meet in the grave. Dust must turn to dust; the worm will feed on the rich as well as the poor; the clod will hide him, and the cold tomb tell where his pomp is brought low. The shroud will wrap his limbs, and his flesh and bones rot in the grave. The grave is for all, and none is worse than the rest there: there are no ranks in the grave, for there the rich and the poor meet.

10. They meet at the bar of God. All must stand there; there will be no ranks there. The rich bad and poor bad will meet on the left hand, and the rich good and the poor good will meet on the right hand of the Judge. Rich and poor will be no more known then; the great thing will be, who has been rich in faith, that faith which by love to Christ brought forth good works! The Judge will be one who will not look on a bribe, but will judge by the strict rule of right. Who will stand when he shall rise to judge the world? All flesh must be dumb in his sight. The rich and the poor must all shut their mouth, and hide in the dust when he comes.

11. They meet in the day of wrath. When that day shall come, woe to the rich who have been too proud to own Christ for their Lord; woe to the poor who have spent their lives in sin,

and gone down to the grave with a hard heart, and no cry to God on their tongue. Their doom is one : the flood of God's wrath shall bear both down. They will bear the same dread curse from the lips of their great Judge ; they will meet in the flames of hell.

12. They meet in the Lamb's book of life. The names put down in that book have all the same right to the joys of God's home. All are on a par ; all bought with blood ; all had the clean heart as a free gift from their God ; all had their names put down there, not for their wealth—not for their good works which they had done—but out of the free love of God. Grace wrote their names in that book, and now that their names are found there, they will be all read out, so that all may know who they are. Christ will own all his sheep ; the rich and the poor meet in his flock ; he knows them all by name, and none shall be lost. Great truth ! though it is hard to save a rich man, yet God can do it, and does do it, such is his love. There are some who have the wealth of this world, who have their names in the Lamb's book of life. There are some too, who, though poor in the world, are rich in faith, who have Christ for their own God, and who can say, " I shall not want ;" their names are in the Lamb's book of life. They will find them there in the last day, side by side with the rich ones of the flock ; for in that book the rich and the poor, that are in Christ, meet.

13. They meet at the right hand of God, at the foot of his throne, and in that " house not made with hands." They reach that place of rest by the same path ; for Christ is the way, the truth, and the life, to the rich as well as the poor. They sing the same song—they wear the same crown—they strike the same harps—they share the same smiles of their King on his throne—they love with the same love to him who shed his blood for them—chant the same hymns of praise—are of one mind in all things—see eye to eye—share the same rich joys, and have one heart and one soul. From the womb to the grave, and from the grave to the end of time, " the rich and the poor meet."

The Village Green.

NO. IV.—RETURNING FROM WORK.

H. Well, neighbour N., hard work these times, isn't it, and no pay ?

N. It is hard work—you may say so. I don't know, howsoever, as to no pay.

H. Not know as to no pay ? Why, what do we get a week, I wonder ?

N. About twelve shillings altogether.

H. And isn't that next to no pay? Hav'n't you and I got to keep our wives and children out of it too? There's nothing left to enjoy oneself upon.

N. It's pretty good pay, I take it. There's many parts where they don't get so much, and others where they don't get more. I've been taught that it's my duty to keep my wife and children, when I've got 'em, according to my station. I only wish our good parson, as taught me, heard you say what you do about nothing left to enjoy yourself upon.

H. What if he did?

N. He'd tell you something about the best way of enjoying yourself.

H. Perhaps he would. But do you mind all he says?

N. I try to mind what's for the good of my soul.

H. That's what those parsons are always talking about—the soul. I don't pretend to know altogether what the soul is.

N. It's the best part of us, at all events—I suppose it's that that makes us think, and wish, and such like.

H. Some day or other, perhaps, I shall know more about it.

N. You'll be more happy if you do.

H. Well, I'll take your word for it, neighbour, because you're an honest, good man.

N. I'd rather you took God's word for it.

H. I suppose you means the Bible, as we've got at home.

N. Yes; I mean the Bible. My dear Jane will be longing to read me somewhat out of the Bible when I gets home.

H. When you've been working all day, do you set to reading when you come back?

N. Yes; we begin the day with God, and we end it with him!

H. That's not our way.

N. No; I should wonder if it was.

H. How so?

N. Because your heart isn't right.

H. Yes; but it is tho'.

N. I tell you 'tisn't. You don't care enough about God.

H. I don't think of him in the way as you do.

N. Nothing like it.

H. Come, I don't say so.

N. But I do; and it isn't till you go to the root of the thing that you'll be better.

H. Who told you so?

N. Neighbour, you know my custom: *what* I read, and *how* I read, *with* prayer.

H. We're just home now, so good night.

N. God bless ye.

NO. V.—OLD TIM AND THE SQUIRE.

T. Ah, sir, it's a sad thing to be turned out in one's old age; and not only so, but to go to *that* house.

S. Nobody turns you out, Tim. *That house* is a great blessing to many.

T. Some says so, sir ; but, begging your honour's pardon, it's a sad place.

S. How so, Tim ? You get a good house, and good board, and you're taken great care of.

T. Yes, sir, the house is good, but it's cold. They wasn't old people, I warrant, as built it, or they'd have known better. There's poor fare there, indeed, sir—poor fare—even for a poor man like myself. I've seen many as didn't think much of the care taken of them there, too.

S. Really, Tim, when I was there the other day (and I'm some age too), I didn't find it cold. I have tasted the food before now, and found it very good ; and I saw the master busily employed looking after the household.

T. Indeed, sir, I'd rather not go to the Union. Whatever I've got's my own, at any rate ; and that's more than I can say there.

S. Tim, Tim, I fear that you are ungrateful, and of too independent a spirit in your poverty. I like to see a poor man grateful to all that are kind to him—not *undervaluing the blessings afforded* to him, and *not above his necessities*, as I fear you are. Has the minister of the parish—has the clergyman been to see you lately ?

T. Yes, sir ; he told me something like what you do now ; but, with submission, I think you both mistake me.

S. No, Tim, I've known you some time, and never as a contented man.

T. I'm sorry, sir, you think so ill of me.

S. Don't be offended, Tim—remember, what I have said is *for your good*. I am sure Mr. ——— would join me in leading you to consider *your mistakes*, and the *providence of God*, so wonderfully evinced for the poor ! Good day to you, Tim, and God bless you.

T. Good day, your honour ; I hope he will bless me, and keep me out of the house, unless things are better.

SCRIPTURE SIMILITUDES.—No. III.

“ They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever.”—*Dan. xii. 3.*

THE apostle hath declared, “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” But though God, in his infinite wisdom, has cast a veil over the nature of that future blessedness which his love hath prepared for his elect people, more than enough is revealed in the page of truth to draw our affections from the pleasures of time to those of eternity, were we not by nature cold and insensible, as the dust from whence

we spring, to all that breathes of purity and heaven. This natural alienation of the heart from God is too visible in the apathetic indifference with which we regard those gracious promises of future and eternal bliss which enrich the sacred page, as the precious ore enriches the mine, and which the Holy Spirit, in wonderful condescension to our weakness, presents under every image that can attract and delight our senses. Thus the words before us offer an object of contemplation, not less glorious and more impressive than that beautiful and "shining light" which lately was the subject of a few passing thoughts—"The heavens declare the glory of God, and the firmament sheweth his handiwork." And whether the Christian views the splendour which night unfolds, from the vast expanse of ocean, amid the strife of conflicting elements, or in some tranquil scene beholds each starry orb keeping heavenly watch and ward over nature's calm repose, the sweet meditation of the royal psalmist will equally furnish him with the language of pure and fervent devotion. Such being the splendour of the firmament on high, how glorious and gracious is the promise which these words convey—"They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Blessed are they who seek after heavenly wisdom as the pearl of great price: they may be despised by men, they may be called to suffer reproach and persecution; but their future reward, bright and imperishable, as far exceeds all those fading honours which the prince of this world offers to his blinded votaries, as the glorious stars exceed, in their pure and heavenly lustre, the passing splendour of each earth-born meteor. The blessed effect of this spiritual wisdom is the turning many to righteousness. They who have sought and obtained salvation through grace, and feel that the *wealth of the whole world* is less than nothing compared with the value of *one immortal soul*, will earnestly desire to impart to others the blessings they have received. Like the holy apostles, they will be ready and willing to forego every earthly advantage that they may win souls to Christ. This ardent desire to enlarge the kingdom of the blessed Redeemer may be regarded as the touchstone of Christian sincerity; for what avails the highest gifts, or the most zealous profession of piety, if that spirit of love is wanting which is the brightest ornament of Christianity?

In speaking of this heavenly principle, a late eloquent writer compares it to that original white in the natural world which includes in its composition every other colour, and is itself the fairest of them all. It is this which leads the missionary to forsake all that is most dear to the heart of man—home, country, and friends—to encounter the pestilence of burning chimes, and the rigour of the arctic snows; the blessed hope of turning many to righteousness cheers and supports him in the rough and thorny road of doubt and danger, when all earthly hopes would

fail and disappear. Though now he is called to sow in tears, he trusts that he shall hereafter reap in joy. And the Christian minister, who labours at home to win souls to Christ, needs the same gracious promise, the same rich reward, to animate his spirit in the exercise of his sacred duties ; for though his toils and self-denial may not be so visible as those of the missionary, yet he is often called to bear that secret grief with which a stranger intermeddleth not ; since all who lead lives of strict godliness must, in some degree, suffer persecution ;—and none are more exposed to the malice of an ungodly world than the faithful and zealous minister of the Gospel ; for where the seed is most diligently sown, and promises an abundant harvest, *there* the enemy of souls is most anxious to sow his tares. There are others who desire humbly to follow the steps of their Saviour ; but poverty, sickness, or some natural infirmity, may limit their efforts, and a fervent prayer, or a pious word of exhortation, may be all they can offer in behalf of others ; these too shall share in the blessed reward prepared for the righteous. All the faithful followers of Christ, who have kept the unity of the spirit in the bond of peace, shall hereafter shine as stars in the glorious firmament of heaven ; and although as one star now differeth from another star in glory, so the splendour of some who are destined to compose that spiritual firmament will greatly exceed that of others ; yet this shall not disturb the harmony of that blessed sphere, where all with one voice and one heart will unite in singing salvation to God and to the Lamb. It may not be uninteresting to close these remarks with a few lines modernized from a poem written more than five hundred years since, in which an attempt is made to describe those joys of heaven, which must, to every pious mind, offer a theme of sweet and sacred contemplation :—

THE JOYS OF HEAVEN.

There is the life which dieth never,
And there is youth which blooms for ever,
Wealth which the world cannot bestow,
And rest unmixed with toil and woe.

There perfect peace from human strife,
There all the joys which sweeten life,
There summer reigns, for ever bright,
No winter clouds that land of light.

There melody of angels song,
In praise of Him who reigns among,
There purest friendship we shall see,
With perfect love and charity.

These we may joys of heaven call,
And yet the sovereign joy of all
Is the blessed sight of God's bright face,
In whom there dwelleth every grace.

GERTRUDE FRANCES.



Village Sketches.

NO. VII.—THE VILLAGE SINGERS.

IN the "Zurich Letters" lately published by the Parker Society—a Society formed in 1840 for the purpose of reprinting the works of the British Reformers—it is stated that the singing in the London churches, at the time of the Reformation, was very good, and that the whole congregation joined in it. No less than six thousand people sung at Paul's Cross. In an old edition of the Bible, now before me, published in 1604, with the Common Prayer and a metrical version of the Psalms annexed, and with the musical notes, I find the title says that "the English metre was set forth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer, as also before and after sermons, and moreover in private houses, for their godly solace and comfort." The same title contains those words in later editions. I find it so in an Oxford edition of 1805. But in an edition of the *New Version* of Psalms, printed at Oxford in 1836, the above quotation is wholly omitted. The natural inference, I conceive, is, that the practice of "all the people singing together" was by degrees superseded by "a set of singers," in many of our churches. Wherever this unhappy change was introduced religion declined. It is, therefore, of great importance that this subject should be well understood. The rubrics, too, direct that many parts of the service should be "said or sung," which the same unhappy change has confined to mere reading. Let us now proceed to notice the village singers at Criton.

The reader will readily ascertain, from the foregoing sketches,

that the singers in Criton Church were not a set of self-conceited men, who sit in a loft with a few instruments of music, bawling out tunes and words, which no congregation can understand, to their own glory, instead of the glory of God. They were not men, women, boys, and girls, who were fond of dress and display. Such singers as these, we hope, are now very few in the Church of England. We are now reviving good old customs, so that "all things may be done to edifying." (1 Cor. xiv. 26). The village pastor, clerk, &c., at Criton, took care that all should "pray with the spirit, and pray with the understanding also; and sing with the spirit, and sing with the understanding also" (1 Cor. xiv. 15); and to gain this excellence, the minister exercised a due authority over his people, by stopping or preventing any practice that would in the least interfere with the great object of divine service. He had stated meetings of his flock, held in the church, where he, his clerk, schoolmaster, and respectable parishioners learned the most popular and easy tunes. The clerk was the leader, and all the rest of the congregation joined in singing. The organist, too, was a man of piety and judgment, who managed that noble instrument in such a manner as to assist the voices, and to accompany the people in this sweet part of the service. If a stranger enquired, who are the singers at Criton?—the answer would be, the congregation. If it were asked, how do they sing?—the reply would be, they "sing to the praise and glory of God." All were brought up to this plan. The children in the school were taught to sing; those young persons joined their parents. Thus the whole congregation were the singers. Every one considered himself, and herself, concerned in making every response, and in singing what was to be sung.

A good, well-meaning man came to reside at Criton from some distance, who had been a singer in a loft with a set of singers. He wished to introduce his custom, and he prevailed with some young men to attempt a change, in connexion with himself, in the manner of singing; but he soon found the clergyman, the clerk, the organist, the schoolmaster, and the parishioners so well instructed in the theory and practice of singing, that he was obliged to fall in with the rest. His pride at first was hurt; and he tried to form a party in his favour; however, he had the good sense to yield to his superiors. It would be well if others, in other places, would "go and do likewise."

How sublime is that description of the heavenly worshippers, Rev. vii. 9, 10—"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, Salvation to our God which sitteth upon the throne, and to the Lamb." Many similar passages occur in the same book; should we not therefore try to make the Church on earth

resemble the Church in heaven? Both, indeed, constitute one family (Eph. iii. 15). What a privilege it is to be thus employed! Let us devoutly say, at every returning service, "We praise thee, O God: we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting." No one should be backward to promote this heavenly work in our churches. How easy would the practice be if all persons duly considered its importance! I was once detained in a village over the Sabbath-day, and of course, according to my usual custom, I went to church. The different parts of the Liturgy were well read by the minister and clerk; but not a voice could I hear in the church joining them. At the end of the Liturgy, the clerk gave out a psalm to be "sung to the praise and glory of God," when about half a dozen persons in the west gallery sung words and a tune which not a single person understood, much less could join in singing. The clergyman and congregation sat down all the while! At another time, I attended a service where a collection was made for the Sunday-school, when twenty girls, dressed in white, with pink bonnets, and some men, sang words and tunes that were altogether confined to themselves, and in which the congregation bore no part. The service was read in thirty minutes; the sermon took up forty minutes; and the singing one hour and ten minutes. The reading and the sermon were good. The singing was wholly unintelligible! Surely the good sense of Englishmen will put an entire end everywhere to such a waste of precious time in the sanctuary of the Lord! Let the clergy and laity follow the example of those at Criton.

June 3, 1843.

W. M.

The Bible.

"The Spirit of God is the alone instructor of the spirit of man in the mysteries of the Gospel. That knowledge is more clear and satisfying than we have by his teaching than by our own learning. The apostle saith, though he had the understanding of all mysteries, and all knowledge, and all faith, yet if it were not joined with love, the principle of obedience, it were unprofitable. There is the same difference between the speculative knowledge of these mysteries, and that which is affectionate and operative, as between the wearing of pearls for ornament, and the taking of them as a cordial to revive the fainting spirits."—*Dr. Bates.*

The Epistle General of James.

THE author of this Epistle was James the son of Alpheus, or Cleophas, who wrote it a short time before his martyrdom and the destruction of Jerusalem. He is termed by St. Paul the "brother," or near relation, of our Lord (Gal. i. 18, 19); and is also generally termed "the Less," partly to distinguish him from

the other James, and probably also because he was lower in stature. He was an apostle, and honoured by Jesus Christ with a separate interview soon after his resurrection (1 Cor. xv. 7). On account of his distinguished piety and sanctity he was surnamed "the Just." He is said to have been stoned to death by the Jews, A.D. 62; and most learned men agree in placing his Epistle in the year 61.

The persons to whom he wrote were Hebrew Christians. In the second chapter he endeavours to rectify their notions concerning the doctrine of *justification by faith*. When James speaks of *justification by works*, he does not mean that works are the *cause* of our being justified, but the *effects* invariably connected with it. Good works, proceeding from faith, show that we are justified, and are also a test by which we may judge ourselves as to the reality and strength of our faith.

The Epistle divides itself into three parts :—

Part I. contains exhortations to patience, humility, and suitable disposition for receiving the word of God aright. (i. 2-27).

Part II. censures and condemns various sinful practices and erroneous notions; and here their mistaken notions of justification by faith without works are corrected and illustrated by the examples of Abraham and Rahab. (ii.)

Part III. comprises various exhortations and cautions. (iii-v.)



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

OF THE ORDER OF CONFIRMATION.

The Introduction.

It has already been observed that it was a custom of the Jews to bring their children, at the age of thirteen years, to be publicly examined before the congregation, and to make a solemn promise that they would from thenceforward engage themselves

faithfully to observe the law of Moses, and so be accountable for their own sins; after which engagement followed the prayers of the congregation, that God would bless and enable them to make good their promise. And from this custom among the Jews the rite of *confirmation* is thought by some to have been deduced. Wheatley refers it, however, to a much more divine original, even to the example and institution of our blessed Lord, who is the head and pattern in all things to the Church. For we read, that after the baptism of Jesus in the river of Jordan, when he was come up out of the water, and was praying on the shore, the *Holy Ghost descended upon him* (Matt. iii. ; Luke iii. 21), which represented and prefigured (as some ancient fathers tell us) that we also, after our baptism, must receive the ministration of the Holy Spirit. And, indeed, all that came to St. John to be baptized were referred to a future baptism of the Holy Ghost for their completion and perfection. *I indeed, saith he, baptize with water unto repentance; but He that cometh after me shall baptize you with the Holy Ghost and with fire* (Matt. iii. 11). And this was so necessary to confirm and establish them in the Gospel dispensation, that our Saviour, just before his ascension, left a charge to his apostles, who had before received the *baptism of water*, that they should not depart from Jerusalem till they had received the *baptism of the Spirit*, and were endued with power from on high (Luke xxiv. 49; Acts i. 4). *For John truly, saith he, baptized with water: but ye shall be baptized with the Holy Ghost not many days hence* (Acts. i. 5). Accordingly, on the day of Pentecost, they were all visibly confirmed, and filled with the *Holy Ghost*, who descended from heaven, and sat upon each of them under the appearance of *cloven tongues like as of fire* (Acts ii. 1-5).

As to the practice of confirmation, we have abundant proof in the Acts of the Apostles. (Read Acts xiv. 21, 22; xv. 32-41; xix. 1-6).

What has been esteemed the clearest evidence, that the rite of confirmation was a perpetual institution of equal use and service in all ages of the Church, is that passage of St. Paul in Heb. vi. 3, where he mentions the doctrine of the *laying on of hands*, as well as the doctrine of *baptism*, among the fundamentals of religion. In the opinion of Calvin, this passage is abundantly sufficient to prove confirmation to be of *apostolical* institution.

In our next we purpose to explain the *order of confirmation* as observed by our Church.

Notices of Books.

The Jesuits: their Principles and Acts. By Edward Dalton. London: Protestant Association. W. H. Dalton, Cockspur-street, Charing-cross. 1843.

THE author of this interesting volume well sustains his previous well-earned reputation. In these times "The Jesuits," &c., will be read with much interest and profit. For a specimen of its style the readers of the *Village Churchman* are directed to the "Miscellanea" of the present month.

Brief Thoughts on the Things of God and the Soul, in Words of one Syllable. By Edward Dalton. London: J. Wright and Co., Aldine-chambers. 1843.

IN recommending this little work we need do no more than refer to the article "The Rich and the Poor Meet," p. 150 of our present number.

A Treatise on the State of the Soul. London: W. E. Painter, 342, Strand.

WE are glad to find an old and valued contributor to our pages again before the public. The tract here noticed is written in a spirit and with a degree of judgment which is calculated to carry conviction to the minds of its readers; and we hope it will have the measure of success which it deserves.

Correspondence.

To the Editor of the Village Churchman.

SIR—In November last year I requested some of your historical correspondents to furnish your useful periodical with a sketch of the life of Milburga; and in compliance with that request, your correspondent, "A Constant Reader of the *Village Churchman*," in your number for January, introduced a quotation from William of Malmesbury, on the subject, in which the following sentence occurs:—"Lately, however, a convent of Cluniac monks being established there (*Much Wenlock*) while a new church was erecting, a certain boy, running violently along the pavement, broke into the hollow of the vault, and discovered the body of a virgin, when a balsamic odour pervaded the whole church." From the above statement it appears that the church at Much Wenlock was erected when the Cluniac monks were

established in Wenlock Abbey; and as the exact date thereof is not known, I shall feel obliged if your "Constant Reader," above referred to, or any other of your correspondents, versed in the history of the ancient abbeys of our country, would be good enough to furnish your next number with the date of the establishment of Cluniac monks in Wenlock, as well as in other abbeys of this realm, and any facts preserved in connexion with their settlement, which, I am sure, would be interesting to most of your readers. By this means I should be able to find the age of the venerable church of Much Wenlock, which, at one time, must have been a most magnificent fabric, though now in a sad state of dilapidation. Nevertheless, it is pleasing to observe that the work of restoring this ancient building has been commenced. A very handsome window is now in the course of erection at the west end of the church, presented by a gentleman of respectability and standing in the parish. Hoping that the same benevolent feeling will be manifested by others,

I remain, Sir, yours truly,

May 22, 1843.

CURATE OF LLANMEILEN.

Miscellanea.

THE ALLIANCE BETWEEN POPERY AND HEATHENISM.

About four years since was published a short work by Mr. Poynder, on the alliance of Popery with Heathenism. A few extracts may not be unacceptable to our readers. Speaking of the use of holy water, he says—

"No member of the Romish Church ever enters or quits a church without being sprinkled with it. This practice is so notoriously derived from Heathenism, that the Romish writers are obliged to avow it. Lacerda, the Jesuit, in a note on Virgil (*Æn.* vi. 230), says, 'Hence was derived the custom of our holy church to provide purifying or holy water at the entrance of the churches.' Montfaucon says, the aquaminiarium was a vase of holy water placed by the Heathens at the entrance of their temples to sprinkle themselves with. Indeed, the Heathens' custom of sprinkling was so essential a part of all their religious offices, that their mode of excommunication was by forbidding offenders the use of holy water (see *Æschin.* or *contr.* Ctesiphon 58). The very composition of the holy water was also the same among the Pagans as among the Papists, being simply a mixture of salt with common water. The early Christians condemned it as superstitious, abominable, and heathenish; the Roman Catholics adopt it as highly conducive to Christian piety. The absurdity of this ceremony may appear from the long enumeration

which may be found in many Popish writers of the virtues and benefits derived from its use. The remark, therefore, of Ovid, upon the error of Paganism on the subject of holy water, applies with equal force to the delusion of Popery upon the same point :—

‘Ah nimium facilis qui tristia crimina cœdis
Flumineâ tolli, posse putetis aquâ.’

Holy water was also used at the Heathen funerals, as it is now at the Popish funerals.

‘Socios purâ circumtulit undâ!’

The Roman Church, however, proceeds much further than the Heathens in the use of holy water, since there is a yearly festival in Rome peculiarly devoted to the purifying or blessing of horses, asses, and other cattle, which is celebrated with much solemnity in the month of January, when all the inhabitants send their horses, asses, &c., to the convent of St. Anthony, where a priest in his surplice sprinkles with his brush all the animals singly as they are presented to him. The advantage derived by the animals may probably be about the same as accrues to their owners; but the priest, at all events, does not lose his reward, since there is a gratuity of so much a-head payable for his zeal and ability.”

CO-OPERATIVE SOCIETY FOR BUILDING CHURCHES, ETC.

As many of our readers may be ignorant of the existence of this useful though unpretending institution, we take the liberty of bringing before them a few particulars concerning it, extracted chiefly from the report of the committee presented to its first annual meeting, held at Derby, on the 8th of March, 1842. The plan of the society is at once novel, simple, and calculated to be productive of very beneficial results. It embraces three distinct objects—the building of churches; their endowment; and the erection of parsonage-houses. To use the words of the committee, “the society originated in a persuasion that much interest might be excited throughout the country in the important work of Church Extension, if the sympathies of the great mass of the population could be enlisted in the cause.” Accordingly “subscriptions are limited to one shilling for each church, and may consist of any sum below that amount;” they are payable quarterly; lists of the proposed churches approved by the committee (none of which ever become the subject of a second contribution) being furnished on the 1st of January, April, July, and October, to the receivers, of whom there are at present thirty-six, principally clergymen, located in fourteen dioceses of England and Wales. These lists are then distributed to the collectors, who number two hundred and twelve, and have two thousand and seventy subscribers. They are returned by the collectors, with a remittance, on the 1st of March, June, Sep-

tember, and December, to the receivers, who furnish a statement of their contents; and forward the total sum in their hands by the 15th of those months respectively. The number of churches aided by the society during the first year of its existence was eighteen, and the amount supplied to them 410*l.* 14*s* 4*d.*, being an average of 22*l.* 16*s.* 4*d.* to each. This is a hopeful beginning; and when the society shall have become more generally known (to effect which desirable object we cheerfully lend our assistance), we may expect to see a considerable augmentation in its resources. The names of the Bishops of Llandaff, Chester, Gloucester and Bristol, Norwich, Peterborough, Lichfield, St. David's, Worcester, and Chichester, all of whom appear among its patrons, will bear a stronger testimony in its behalf than any sentiments of our own. We would merely, therefore, in conclusion, confidently commend to the support and the prayers of our readers, this admirable and promising institution.

THE BEES AND THE BISHOP.

The following anecdote will afford both amusement and instruction. We copy it from a very clever work, called the "The Bee-keeper's Guide:—" "A very old French bishop, in paying his annual visit to his clergy, was very much afflicted by the representations they made of their extreme poverty; which, indeed, the appearance of their houses and families corroborated. Whilst he was deploring the state of things which had reduced them to this sad condition, he arrived at the house of a curate, who, living among a poorer set of parishioners than any he had yet visited, would, he feared, be in still more woful plight than the others. Contrary, however, to his expectations, he found appearances very much improved; everything about the house wore the aspect of comfort and plenty. The good bishop was amazed. 'How is this, my friend? (said he). You are the first man that I have met with a cheerful face and a plentiful board. Have you any income independent of your cure?' 'Yes, sir (said the clergyman), I have; my family would starve on the pittance I receive from the poor people I instruct; come with me into the garden, and I will show you the stock that yields me an excellent interest.' On going to the garden he showed the bishop a large range of bee-hives. 'There is the bank (he continued) from which I draw my annual dividend—it never stops payment.' Ever after that memorable visit, when any of his clergy complained to the bishop of poverty, he would say to them, 'Keep bees! keep bees!'"

"The founder of the Jesuits was Don Inigo Lopez de Recalde, generally called Ignatius Loyola. He was a Spaniard by birth, and a soldier by profession. He had been brought up amidst the

splendour of the world at the court of Ferdinand, the Catholic. Ardently ambitious, full of the chivalrous spirit which animated at that time the young blood of Spain, he was foremost in the dangers of the tournament, and amidst the graver hazards of martial strife. Debauchery and military exploits appear about equally to have shared his attention and his time.

"In the year 1521, being then thirty years of age, he was left, with a few nobles, in charge of Pampeluna, threatened by the French army. The nobles, who had learnt the superior numbers of the French troops, decided upon retiring. Ignatius, with his usual impetuous and headstrong rashness, threw himself into the citadel, resolving to defend it at the sacrifice of his life. The French began to batter the walls with their formidable artillery, and in a short time attempted to storm it. Ignatius defended the ramparts with great bravery, rage, and fury, till he was severely wounded by a ball, upon which the garrison immediately surrendered. The French, who admired the chivalrous courage of their adversary, carried him on a litter to his relations in the castle of Loyola. Accustomed to the stirring life of a soldier, he found the time of his recovery pass irksomely. Books were given him, and amongst them the '*Flos Sanctorum*,' a Spanish romance, which, in his state of solitude and sickness, produced a most extraordinary effect upon his mind, inspiring him with a love of spiritual knight-errantry. His ambition was no longer directed to the achievement of brilliant exploits in the tournament, or martial feats of chivalry—he no longer panted to carve out for himself a name of imperishable renown in the military annals of his country; all his ambition now was to be a great man in the Church, to be a saint, to be the founder of a new religious order. As knights were accustomed to devote themselves and consecrate the valour their arms to their lady-love, he determined that he would become 'knight of the Virgin Mary.'"—*The Jesuits*.

Treasury.

"Death to the saints is not so much a penalty as it is a remedy. It delivers them up and lets them into such joys as 'eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive.' Yea, a man may as well with a coal paint out the sun in all its splendour, as with his pen or tongue express, or with his heart (were it deep as the sea) conceive, the fulness of those joys, and sweetness of those pleasures, which the saints shall enjoy at God's right hand for evermore. For quality they are pleasures: for quantity, fulness: for dignity, at God's right

hand : for eternity : for evermore : and millions of years multiplied by millions make not up a minute to this eternity."—*Younge.*

"The dead are like the stars at day,
Withdrawn from mortal eye ;
Yet, not extinct, they hold their way
In glory through the sky :
Spirits from bondage thus set free,
Vanish amidst immensity,
Where human thought, like human sight,
Fails to pursue their trackless flight."

Montgomery.

"Were the profits, pleasures, and preferments of all men living in the possession of one, yet somewhat besides and above all this would still be earnestly thirsted after. Nay, it is sure, that if one man were crowned with the sovereignty of all the kingdoms of the earth, and not only so, but besides were made commander of the motions of the sun and the glory of the stars ; yet the restless eye of his unsatisfied understanding would pry beyond the heavens for some supposed felicity which the compass of this created world cannot yield. So unquenchable is the thirst of man's soul, until it *bathe* itself in the river of life."

"Nothing doth so establish the mind, amidst the rollings and turbulency of present things, as both a look above them, and a look beyond them ; above them, to the steady and good hand by which they are ruled ; and beyond them, to the sweet and beautiful end to which by that hand they shall be brought."—*Archbishop Leighton.*

"All my hope, as to freedom from that darkness which is my burden, is from Christ's prophetic office ; and my hope of freedom from the guilt, pollution, and power of sin, and acceptance with God, arises from his kingly and priestly offices. In one word, I have no hopes of any mercy, in time or eternity, but only through him : it is through him I expect all, from the least drop of water to the immense riches of glory."—*Halyburton.*

"No comfortable, refreshing thoughts of God, no warrantable or acceptable boldness in an approach and access unto him, can any one entertain or receive, but in the exercise of faith in Christ as the Mediator between God and man. And if, in the practice of religion, this regard of faith unto him, this acting of faith on God through him, be not the principle whereby the whole is animated and guided, Christianity is renounced, and the vain cloud of natural religion embraced in the room of it. Not a verbal mention of him, but the real intention of the heart to come unto God through him, is required of us ; and therein all expectation of acceptance with God, as unto our persons or duties, is resolved."—*Dr. Owen.*

Poetry.

SONNETS.—SABBATH PEACE. BY W. P. SPARKS, Esq.

“There is no peace, saith my God, to the wicked.”

If man were good, the world were Paradise ;
 If hearts were pure, the earth were holy ground.
 The peace of God, all outward things around,
 This blessed morn, Creation sanctifies,
 A visible emanation from the skies—
 How widely spread ! how sacred ! how profound !
 What lets, that it should always thus abound ?
 That heaven be ever thus before our eyes ?
 Sad thought, that man should curse what God hath blest,
 That we should mar his working, and then deem
 His service hard—labour that brings no rest !
 Who bears the source of strife within his breast
 Can have no peace, though peace environ him,
 And earth with love be palpably imprest.

Fancy may paint, but to the eye alone,
 Visioned by grace, above all others fair
 This day appears, marked by a purer air,
 More fragrant flowers, and a serener sun.
 The slave may hail his six days' labour done,
 And breathe in freedom, light of worldly care,
 And feel a general blessing everywhere,
 As if his rest and Nature's peace were one ;
 But God gives Nature peace, and she hath balm
 For none, for bond nor free, till in the heart,
 Sin-left, God dwells, to sinners reconciled.
 Then on each day descends the Sabbath calm ;
 Then is the Sabbath of each day a part ;
 Then Nature blooms, as though new Eden smiled !

Calendar.

JULY.						
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.		
		1st Lesson	2d Lesson	1st Lesson	2d Lesson	
2	3 Sund. aft. Trin.	1 Sam. 2	Luke 14	1 Sam. 3	Phil. 2	
9	4 Sund. aft. Trin.	— 12	— 21	— 13	1 Thes. 1	
16	5 Sund. aft. Trin.	— 15	John 4	— 17	2 Thes. 3	
23	6 Sund. aft. Trin.	2 Sam. 12	— 11	2 Sam. 19	2 Tim. 2	
25	St. James	Ecclu. 21	— 13	Ecclu. 22	— 4	
30	7 Sund. aft. Trin.	2 Sam. 21	— 18	2 Sam. 24	Heb. 2	

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[NEW SERIES.]



BANGOR.

Cathedral Institutions.

THE CHURCH IN WALES.

It is an historical fact, that the ancient Britons, now represented by the Welsh, received and embraced Christianity in the days of the apostles, and had a regular *established Episcopal Church* long before the arrival and settlement of the Saxons in England. In after days three British or Welsh bishops were present at the Council of Arles, in France, in the year 314, whose names are subscribed to the acts of that Council. Several Welsh bishops subsequently attended the famous Council of Nice in the year 325—of Sardica in 349—and of Ariminum in 359. The Saxons arrived in England in 449, of which they dispossessed the natives, and succeeded in driving them, before the close of the sixth century, beyond the Severn and the Dee, which formed at that time the eastern and northern boundaries of Cambria.

In the year 602, Augustine, the monk, Archbishop of Canterbury, attempted to persuade the Welsh bishops to accept him for their archbishop, with a view to bring the Welsh Church under his own jurisdiction, and unite it to the Church of Rome. This attempt on the part of Augustine was opposed on two

grounds ; first, that he taught doctrines which they believed to be unscriptural ; and, secondly, that they were already subject to a metropolitan of their own, the Archbishop of Caerleon. This refusal excited the anger of Augustine, who threatened them with severe measures if they persisted in their opposition. Not long after, this threat was carried into execution, in the massacre of 1,200 of the clergy of that Church, at or near the monastery of Bangor. Upon this followed a series of unprovoked wars against Wales, which were carried on for the space of four hundred years. The Church, nevertheless, still maintained its independence, and formed a stubborn exception to the universal dominion of the Pope.

Laurentius, the successor of Augustine in the see of Canterbury, while he bemoans the complete failure of his attempt to reduce the Welsh and Scots to a conformity with the Roman Church, furnishes the following testimony to their determined opposition :—" We thought the Scots had been better ; but we have been informed that the Scots in no way differ from the Britons in their behaviour ; for Bishop Daganus, coming to us, refused not only to eat with us, but even to take his repast in the same house where we were entertained." (Bede, lib. ii. c. 4).

In the year 720, a horde of Anglo-Saxons made an inroad into South Wales, and killed Aidan, the Bishop of Llandaff ; they also demolished the churches of Llandaff, Monmouth, and Llanbadarn. These churches were afterwards re-built by the pious Welsh.

It is averred by some that Elfod was intended to be forced into the see of Bangor, by the authority of the Pope. Whether that be true or not, we are sure that he differed in principles from the other prelates of Wales. His views, too, were deeply stamped with ambition, for he attempted to render the sees of St. David and Llandaff dependent on Bangor. This innovation was, however, resisted, on the plea that those sees were of older privilege, and respectively independent on their own jurisdictions. This particular is important, for it clearly demonstrates the independence of the ancient British Church at the time in question. Had it been subject to Rome, the Welsh primacy would have been finally settled by a decree from the Pope ; whereas, as late as the twelfth century, Giraldus Cambrensis was unable to prove, before the Roman tribunal, that any Welsh prelate had ever received the pall.

(To be continued).

Bangor.

We are informed by the historian Tanner, that " a bishopric was probably erected here before the middle of the sixth century by Malgwyn, or Malgo Conan, Prince of North Wales ; and Deiniel, or Daniel, son of Dinodus, Abbot of Bangor, in Flint-

shire, who had before founded a college or monastery here, was made the first bishop ;” and then adds, “ we have very little or no account of the monastery afterwards, and but a slender one of the bishops, till A.D. 1039, after which time there seems to have been a regular succession of prelates in this see, though by reason of the wars they had not all of them a quiet enjoyment. As to the time a cathedral church was first erected here, Godwin says it is hard to define. There is no account of the cathedral in very early times. Towards the close of the thirteenth century the church was burnt down, and the whole diocese laid waste by the English. Probably it was reconstructed about the close of that century, but burnt down in 1402. From this time till 1496 it lay in ruins, when it was begun to be rebuilt by Henry Dean, elected bishop of this see that same year.”

This cathedral is of larger dimensions than that of St. Asaph, but does not possess so much to interest the antiquarian and lover of architecture. It wants elevation ; it is in the form of a cross. The many calamities already mentioned, and the extreme poverty of the see in former times, are sufficient to account for its limited dimensions, and the plainness of its architecture.

The dimensions are as follows :—

	FEET.
Length from E. to W.....	233
Breadth of nave and aisles.....	60
Length of transept N. to S.....	96
Height of nave.....	34
Height of tower	60

The present Bishop is the Right Rev. Christopher Bethel, D.D., consecrated Bishop of Gloucester 1824, translated to Exeter 1830, and finally to Bangor 1830.

THE PASTOR CHIEF ;

OR, THE ESCAPE OF THE VAUDOIS—A TALE OF THE
SEVENTEENTH CENTURY.

WE very much wish to see this charming tale abridged by its author, reduced from three volumes to one, and offered for circulation in a form, and at a price, which will make it acceptable to common readers. It would then find its way into parochial libraries, and would convey a knowledge of one of the most remarkable religious communities that ever figured in Church history, to villages and hamlets, where such information would be peculiarly acceptable and instructive.

The *Waldenses*, as they were anciently called, or the *Vaudois*, as they are now denominated, have always been a peasant population—shepherds and herdsmen on the mountains—vine-dressers and field-labourers in the vales of their romantic

country, are they; and those signal instances of devotedness to the cause of pure Christianity, as opposed to Popish corruption, and of valour in battle, when their religious liberties have been at stake, were exhibited by peasants, whose piety was fostered in village schools, and animated and directed in village churches. Would you have true pictures of rustic simplicity, of religious life, of pure morality, of the most exalted loyalty, and of the most determined resistance, when man's commands were opposed to those of God, you will find them in the Alpine seclusions of the Vaudois. And the author of the book, which we now commend to notice, has succeeded in weaving a tale of fiction out of the real events of Waldensian history, that contains lessons and descriptions which none can attentively read without being improved as well as delighted by the perusal.

The following extract will suffice to show the agreeable and sober tone in which the most heart-stirring events are detailed in the "Pastor Chieff."

" 'Friends (said Henri Arnaud to those around him), once more we have met in prayer and peace—blest privilege, whose limits, alas, may be already fixed!—but, if you have entered into the spirit of long-suffering and forbearance this evening's lecture inculcates, the moment is at hand to prove its effect, by remembering that our afflictions are from a power above that of man, against whose weapons we may not rebel, but bow in child-like submission. The bitter draught is sent from God, and it is not for us to quarrel with the hand which ministers it; but, believe me, the effects will be salutary, and, though invisible here, they will be apparent in the bright light of eternity.'

" A shudder, more of indignation than of fear, ran through the circle at the import of these words, and an indistinct murmur showed how unpalatable was the doctrine of forbearance he preached.

" Arnaud, however, continued—'A messenger from the Duke of Savoy arrived last night with fresh requisitions from his court, and that of France. Some are, indeed, hard to comply with—some impossible; but as far as we can, children, we will submit, aye, submit (repeated the speaker, with a tone of dignified authority, which showed that the decision sprung from no weakness of purpose)—submit, not to the word of princes, but to the will of God.

" 'In the first place, his highness imposes heavier taxation, to be paid monthly at the fortress of La Tour, even the tithe of our possessions; and should that fail in making up the stipulated sum, the deficiency is to be made good in corn or provision; or, in default of this, our dwellings will be confiscated to the Duke of Savoy, and subjected to the inquisition of his emissaries.'

" 'Say rather (cried an indignant voice), the unrestrained license of his soldiery.'

“Nay, my son (continued the pastor), forestall not our misery, but prepare to meet it with more cheerful hope. The next order has been complied with already, only our oppressors forgot, when they ordered us to raze our churches, that our Divine Master had prepared himself *a building not made with hands*, in which we may still and ever worship him, and pour forth our gratitude for a thousand blessings left. One more remains to be told; but how shall I declare the bitter, the iniquitous decree, which I feel is already rejected unheard? for I know that the Vaudois, who patiently paid with the sweat of his brow the tax his prince demanded, will firmly refuse to his oppressor the sacrifice of his helpless offspring to a Romish baptism!’

“At these words a wild cry rose from the assembly, and resounded from rock to rock; the valleys echoed it, and proclaimed to the slumberers in their homes that the war-cry had awoken, and would not again be hushed. * * * *

“‘Better torture than apostasy; better death here, than punishment hereafter! (shouted Durand), and the response passed from lip to lip in answer to that black edict of persecution.’— (Vol. i., pp. 36-39).

ANOTHER WORD FOR CHURCH-RATES.

JEM SMITH, mentioned in the *Village Churchman* for June, was one of those persons whom you might, perhaps, silence for a moment: but the next time he saw you, you would find that he had scraped up somewhere or other a fresh objection. Accordingly, the next day Jem accosted Mr. Wright again about Church-rates—“Well, master, but after all’s said and done, it is not quite fair for us to pay Church-rates when we does not go to the church—I should not mind so much giving a trifle towards it, if they would come and ask me in a civil kind of a way; but to come and tell me I *ought* to pay it—this is not fair.”

Mr. Wright was very shrewd and very cool, and he knew that the best way to answer such a man as Jem Smith was to apply what he said to some other case, where it would be impossible to act upon it. So he answered, “Yes, and I think it very shameful for the collector of the Queen’s taxes to come and tell me I *must* pay so much; and some part of the money goes to keep up things that I don’t approve of. If they would only send a civil message round, and ask me to give a contribution towards the expenses of the country, I would not mind—I would even give them more than they ask for; but I don’t like to be compelled to give to objects that I don’t think right.”

“Oh (said Jem), but then, you know, when you’ve paid the money, you are not to blame if it is not spent just as you like;

and if you would not object to give something for the Government of the country to spend, there cannot be any harm in paying what they wish ; it is worse to give it of our own free will than to pay it when we are ordered ; and then they don't *compel* any body but bad people to pay ; all the others look upon it as if the Government of the country recommended them to give so much to promote the general good of us all."

"Well (said Mr. Wright), I'll agree to all that you say—and just so it is with regard to Church-rates—you say you would not mind to give a trifle as a free thing. Now, if it is wrong for you to pay according to the law of the land, it is worse to give of your own free will ; so that you cannot think the Church so very bad after all ; and you should just look upon the matter as if the law of the land wished you to give so much, and then you will find no further objection."

ON FAIRS AND WAKES.

BY A CLERGYMAN IN THE NEIGHBOURHOOD OF BRIDGENORTH.

"Even now are there many antichrists."—1 John II. 18.

THERE are several fairs held throughout the country on the first day of May, and among other places, there is one held at Bridgenorth on that day. Now at a fair there are always large multitudes of people assembled, both of good and bad, believers and unbelievers. Good and pious persons go to fairs only on business, and they regard such things as necessary evils ; but wicked and vain persons go to them merely because they love vanity and any evil thing. And since wicked people are so desirous of hastening to a fair, we may be sure that wickedness is to be seen there ; so that it behoves every clergyman, who has the care of Christian souls placed in his hands, to warn all his people, and the young especially, against any vain and idle attendance on fairs, for the Bible says plainly enough for all—"Enter not into the path of the wicked, and go not in the way of wicked men. Avoid it, pass not by it ; turn from it, and pass away." (Prov. iv. 14, 15).

And if this be a positive duty of a clergyman towards his people, what should be his duty also towards those who are within his house, even his household servants ? Is it not that he should rule his own house well (1 Timothy iii. 4) ; that he should in kindness give counsel to his servants, and care for their souls as much as for the souls of the dearest friends and relatives ?—for the Church was planted by One who is no respecter of persons (Acts x. 34), but who would have all good men, of all classes, live together in unity and Christian love (Rom. xvi. 17).

The following tale may be relied on as being true in every particular :—A clergyman resident in a country parish not far

from Bridgenorth, feeling the great responsibility belonging to him as a master, was anxious that a female servant should not attend the May fair held in that town. He was indulgent to this servant, and freely allowed her, at stated times, to visit her friends, or have her friends to visit her, as well as to go to the neighbouring town on any business : but he could not, in conscience, permit her to go for mere idle amusement to the fair, because there is far more wickedness there than any rational amusement. The servant, however, was desirous to go, and on the morning of the fair she applied to her master for leave. Having entered the room and made her request, her master thus addressed her :—

“Elizabeth (he said), I should be very glad if you would this time put the fair out of your mind, and think no more about it, for the subject has given me much uneasiness, and I fear you will not be pleased with my answer ; do, now, never mind the fair, and to-morrow you will be glad you did not go.”

Now any servant of intelligence and delicacy of feeling, seeing her master hurt by her request, would at once have given up the idea of going to the fair, even though she had resolved not to stay with him any longer ; but she stood there, and in rather an ill tone of voice still said that she wished to go.

“I would rather (her master replied) you would think better of it, for you know well that you have no business to transact there, and very little good and much harm is to be seen at such places ; pray do think better of it, and remember your Christian profession. And I tell you (he added), you shall have any two days in the following week as holidays—on one of them you may go to Bridgenorth, on the other to see your friends, and any of them may come and drink tea, and have supper here, and a bed, and this will cost you nothing, and it ought to give you pleasure.”

After some little further conversation she seemed to be rather disposed to give up her plan, and retired into the kitchen to consult with her brother, who was waiting there. Now he was a thoughtless and imprudent lad, and after talking with him she came back, and thus spoke to her master—

“Pray, sir, if I stop another year, what wages will you give me?”

“Why do you ask me that question? (he said), you know what ample wages I have as yet given you, and I intend to continue the same.” (All persons allowed that her wages were excellent, and many said they were too high).

“Then (said she) I cannot stay, sir.”

“Very well (replied her master coolly, but pained for her state), *then you must go* ; and if you go to the fair, take heed that you return here no more.”

She immediately left the room, and after having dressed herself in a ridiculous manner, off she went, with her unwise brother, to the fair at Bridgenorth.

Now what was the consequence of this hasty proceeding, which showed such weakness of mind and heart? She lost a place that suited her well, and which she could have held as long as her services were needed (for her master disliked change), and of course she also suffered in goodness of character. Well, she went to the fair on Saturday, she stayed away all Sunday; and on Monday, when she returned for her boxes, she would have given anything to go on as before; but her place was filled up in the mean time. She was soon compelled to seek a situation in a farm-house, although she had often declared she would never again enter one as a servant, but thought herself qualified to hold superior places. Poor girl! may all who read this short account strive to know when they are well off, and, above all, determine to reject bad counsel.

It has been, it seems, the custom of the country round Bridgenorth, that servants should be permitted to go to the fair, as a matter of course. But this is surely a bad custom, and it is never too late to reform the oldest habit, if it is a bad one. And who are to reform it but those who are in situations of trust and influence, and most especially those who are set, in Christ's stead, to admonish and exhort a wayward people? In the very parish in which the above circumstance happened, although it was seven miles from Bridgenorth, the fair did much harm. On the next morning the Sunday-school was not well attended; neither was there the usual quantity at the church, and hardly any at all at the holy sacrament of the Lord's Supper. Instead of the devout and cheerful observance of the Lord's day, too many were seen in their week-day clothes, looking slovenly and ill-conditioned. Some had returned home late at night, some early in the morning, some were not come home at all; and, sad to relate, in one unexpected instance, the police of Bridgenorth had been called in to act. I speak of the farmer and labourer alike, and bear witness to a downcast, ashamed look on the countenances of some—for the fair had done its work in the degradation of the man. O how painful is this to the clergyman of any parish, and how do the sins of his people fully drive him to exclaim in secret, as David did, before his God, "Mine eyes gush out with water, because men keep not thy law." (Ps. cxix. 136). It is well that men should not, under such circumstances, enter the temple of Him, "who is of purer eyes than to behold iniquity," or that they should dare to profane his holy Sacrament; but still, how awful must be the cause that unfits them for the due worship of their God, and the receiving of the gift of grace in the Sacrament of the Lord Jesus Christ!

The circumstance that most pained the clergyman of this parish was the fact of two of his promising Sunday scholars being allowed to go there, uncared for by those parents who are solemnly told to bring up their children "in the nurture and admonition of the Lord." (Ephes. vi. 4). One of them came to school on

the following morning, but the other did not appear. He told the one who was present how much the subject had grieved him ; he referred her to her baptismal vow, also to the holy prayers of the Church, and the collect she had repeated the Sunday before (for the second Sunday after Easter), and he cited some passages from Scripture, and then asked how she could be a consistent member of the Church, and still walk in paths of vanity and darkness ? She owned that she was in the wrong, and seemed at once to feel the ingratitude of which she had been guilty ; and therefore let us cheerfully hope that a true repentance, which produces a change of heart, will lead to the giving up going idly to fairs and wakes, and all such deceitful pleasures of the world. At all events, the occurrence of the fair or wake may form a means whereby the people of any parish may be aroused to hearken more diligently to that still, small voice (1 Kings xix. 12), which will promote that awakening of the heart, and that seriousness of behaviour, which the minister of the Church of England would ever wish, before all things, to behold, and which the hardness of the hearts of his people too often, and too awfully, hinders for a time. But God's time will be man's time, whenever he is sought in humble and holy prayer—for "the sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise." It is the silent and sincere prayer that God will not turn away from, as he has written, when he tells us not to love to be seen of men in prayer, "But thou, when thou prayest, enter into thy closet, and when *thou hast shut thy door*, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly." (Matt. vi. 6).

We enter not on the question of recreation here, because it is one which the ignorance and evil habits of the people surround with much difficulty, and we hardly know how to find our people public recreation apart from sinful indulgence. Especially in the part of the country of which we have been speaking, it may too well be asked, in the language of the Psalmist, "Have they no knowledge, that they are such workers of mischief ?" (Ps. xiv. 8) ; for, alas ! too many are yet to be found who answer to the apostle's description—"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." (Ephes. iv. 18). But still something might be done ; and most especially there should ever be peace and friendliness existing among one another, and all should in good humour be inclined to visit each other, and thus (as good old Bishop Hacket loved to see his people) fear God and be cheerful. A Christian can freely entertain his neighbour, and all the better remember that he is an humble and contented follower of that blessed Redeemer who was given unto us as a sacrifice for sin, and also an example of godly life, for "the blood of Jesus Christ cleanseth us from all sin." (1 John i. 7). He is "the Lamb of God, that taketh

away the sins of the world" (John i. 29); and "He did no sin, neither was any guile found in his mouth." (1 Peter ii. 22). He can most truly love his neighbour, and rejoice to meet in the house of God as friends, who best remembers that he is by nature a miserable sinner—that he must place his soul in the hands of Jesus to be pardoned, to be sanctified, and saved—that he must humbly, in faith and reverence, call on God the Father, through the mediation of God the Son, for the enlightening aid of God the Holy Ghost—that he must one day be laid in the silent grave, and, awaking on the resurrection morn, stand at the judgment for "the deeds done in the body, whether they be good, or whether they be evil" (2 Cor. v. 10)—when some shall arise "to everlasting life, and some to shame and everlasting contempt." (Daniel xii. 2). And those will most assuredly experience the wrath of the Lamb, who, although they harshly judge others, yet themselves place stumbling-blocks in the way of many people, and thus enticing them to drink, or steal, or frequent fairs or wakes, and other places of ill repute, are workers of the ruin of their souls—as the Saviour said, "Whoso shall offend one of these little ones (young Christians) which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. xviii. 6). Let us take St. Paul's advice in time; and since "every one of us shall give account of himself to God, let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." (Rom xiv. 12, 13). And although we may differ in many things from our Roman Catholic brethren, yet let us be determined that none shall live superior to us in the practice, by the grace of God, of that grand apostolic text, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 13, 14).

"Give me a calm, a thankful heart,
From every murmur free;
The blessing of Thy grace impart,
And let me live to Thee.

"How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day.

"I love her gates, I love the road—
The church, adorned with grace,
Stands like a palace, built for God,
To show his milder face."

From "The Midland Monitor."



Village Sketches.

NO. VIII.—THE VILLAGE FEAST.

“WE read in the Scriptures (John x. 22) of ‘the feast of the dedication,’ kept in remembrance of setting the temple apart for sacred purposes (1 Kings viii. 1; and Ezra vi. 17). The keeping of this feast was, therefore, a practice that was observed from generation to generation among the ancient Jews. As Christian churches were erected, they were, in a solemn manner, dedicated, or consecrated, to the service of God. The rites and ceremonies used on these occasions (as we find in Eusebius) were a confluence of bishops and strangers from several places, singing of psalms and hymns, reading and expounding the Scriptures, sermons, and orations, receiving the holy Sacrament, prayers and thanksgivings, liberal alms bestowed upon the poor, and great gifts given to the church; and, in short, mighty expressions of mutual love and kindness, and universal rejoicing with one another. These dedications were always constantly commemorated, from that time forward, once a year, and solemnized with great pomp and much confluence of people. Though all churches were dedicated to none but God, as appears by the grammatical construction of the word *church*, which signifies nothing else but the *Lord’s house*; yet, at their consecration, they were generally distinguished by the name of some angel or saint: chiefly that the people, by frequently mentioning them, might be excited to imitate the virtues for which they had been eminent; and also that those holy saints themselves might by those means be kept in remembrance.”—*Wheatley*.

But it is to be lamented that these feasts, in the course of time, through the depravity of human nature, were perverted from their original design, and became scenes of dissipation and

folly. People frequented them, not for religious, but for licentious purposes. Hence the village *feast*, or as it is called in some places, the *wake*, or in the northern parts of the kingdom, the *tide*, is resorted to by the giddy and profane for revellings, drunkenness, Sabbath-breaking, and all kinds of vice and immorality. They are a disgrace to the Christian name, and unbecoming a Christian land.

Many clergymen and laymen have endeavoured either to abolish, or else to lessen the evils of these feasts, wakes, or tides. This, no doubt, is a difficult task, yet by prudence and zeal much good has been effected in many places. The pastor and people of Criton used every proper exertion for this purpose, and it pleased God to bless their labours. The minister preached the preceding Sunday a warning sermon; the constables and churchwardens followed up, by their firm authority, tempered with mildness and persuasion, the instructions of the pulpit. The generality of the people joined their influence. Suitable tracts were dispersed throughout the parish. The inhabitants did not invite strangers to their houses. The children were kept at home. The servants had presents made to them to put into the saving banks, on condition of their not going to the feast. Thus the first year a visible check was given to the practice; the second year all the means were again used, with still greater success; and the third year the feast Sunday was restored to its primitive use, in the purest ages of the Christian Church. The Monday was spent in walking the boundaries of the parish, according to an ancient custom. All assembled at ten o'clock in the church, where the prayers were used, and one of the homilies for rogation days was read. Then the procession advanced to the nearest boundary, where the 104th Psalm was read alternately by the minister and the people. They then went cheerfully and pleasantly forward, as near the boundary as possible. When they came to some cross-roads, the "Te Deum" was recited, and the 100th Psalm sung. After they had proceeded in another direction to the junction of three parishes, the parishioners of Criton, and those of the two other parishes, joined in the national anthem, "God save the King," and so separated with all the hilarity of friendship, to pursue their respective courses. When the whole jaunt was completed, and when all had again come to the church, all partook of buns and tea, excluding all intoxicating drinks, in the school-rooms, which would be filled six or seven times. The whole assembled afterwards on the village green, where they recited "Benedicite omnia opera," singing the doxology, "Praise God, from whom all blessings flow," &c. Then the minister dismissed them with the benediction.

It is impossible to describe the pleasure and joy that appeared in the countenances of all that were thus assembled. During the procession all kinds of gambols would be exhibited by the

young people, whilst even the aged shook their sides at the sight in the universal laugh : they were all " merry and wise."

Another peculiarity marked this happy day. A good portion of buns and other substantial eatables was sent to every old, infirm, and sick person that could not attend. The village publican was not forgotten, but it was in a way that did him the most good : he had to boil the water for the tea, and to get the buns ready. It was a much more profitable concern for him than to brew ale and to see the people drunk. I shall never forget his good-natured looks when he stood on the horse-block, bidding us all good night, as we took our different roads home.

The scenes which I am now sketching took place near fifty years ago. I hope they still take place annually in the sweet village of Criton. I should be glad to see them in every village in England ; and let me ask, why not ? The teetotal festivals, which have lately sprung up, resemble them, as far as eating and drinking go ; but the teetotal festivals are not connected, except in some very rare instances, with the *village church*. No, they contain a mixture of all creeds, and no creeds, which is not sound Christian union. The village Churchman prefers his village "above his chief joy." (Psalm cxxxvii. 6). All his pleasures have some reference to his "house of prayer." He considers the earthly tabernacle as leading to the heavenly temple, where he hopes to spend eternity with his God and his people. May the readers of this sketch pray for the peace and prosperity of the Church of Christ established in these realms ; and may every one of us "keep the unity of the spirit, in the bond of peace, and righteousness of life."

July 1, 1843.

W. M.

THE WAY OF PEACE IN THE CHURCH OF GOD.

Shortly, then, to sum up what we have said concerning this part of our discourse ; if we shall effectually labour against the grounds and causes of contention, *pride, self-love, envy, covetousness* : if we shall compose ourselves to a temper fit for the entertainment of peace—that is, if *we shall be humble and meek-minded, if obedient to our spiritual guides, if charitable to our brethren, if not too peremptory in our own apprehensions* : if, thirdly, we shall put off unnecessary questions, and set bounds to our curiosity : if we shall pray and labour for further illumination in all requisite truths, and shall, therefore, walk conscientiously after the light which we have received : if we shall comply, so far as we lawfully may, with our Christian brethren : if, lastly, we shall be content to let fall our own interest, out of a tender respect to the public, we shall tread comfortably in the *private way of peace* ; and shall, in our particular stations, have contributed our due endeavours to the tranquillity and happiness of the Church of Christ.—*Bishop Hall's "Peacemaker, laying forth the right way of peace in matters of Religion."*



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

OF THE ORDER OF CONFIRMATION.

(Continued from page 161).

Section I. *Of the Rubrics before the Office.*

Two of the rubrics which relate to this office are printed at the end of the catechism. The former of these is concerning the age of the persons to be confirmed, which it determines shall be "*as soon as children are come to a competent age, and can say, in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and also can answer to the other questions of the catechism.*" The next rubric relates to the care which the *curate* of every parish is to use preparatory to confirmation, who, "*whenever the bishop shall give knowledge for children to be brought unto him for their confirmation, is either to bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his parish as he shall think fit to be presented to the bishop to be confirmed.*"

Section II. *Of the preparatory part of the Office.*

"*Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the bishop, he (or some other minister appointed by him) is to read the preface,*" with which the office begins; that so the Church might be sure they are apprised of the qualifications that are requisite for this holy ordinance, and of the solemn engagements under which they are going to enter themselves by it.

The end of confirmation being thus made known, the bishop in the next place, by a solemn question, demands of the candidates an assurance that they will comply with it: asking them "*in the presence of God and the congregation,*" &c. See *Order of Confirmation*. To this every one to be confirmed is audibly to answer, "*I do.*"

Then follow three short versicles betwixt the bishop and the

congregation. The bishop and people having thus joined their requests, the former proceeds alone to collect their petitions into a continued form ; in which he prays that God, *who had vouchsafed to regenerate the persons who now come to be confirmed, " by water and the Holy Ghost, and had given unto them forgiveness of all their sins, would now strengthen them with the Holy Ghost the Comforter, and daily increase in them the gifts of grace,"* viz., the sevenfold gifts of the Holy Spirit, which are transcribed into this prayer from the old Greek and Latin translations of Isaiah xi. 2, and which were repeated in the very same words in the office of confirmation as long ago as St. Ambrose's time ; from whence, and the Greek Liturgy, this whole prayer is almost word for word transcribed.

Section III. *Of the solemnity of Confirmation.*

The preparatory part of the office being now finished, and "*all of them in order kneeling before the bishop, he is to lay his hand upon the head of every one severally.*" This is one of the most ancient ceremonies in the world. Thus Jacob blessed Ephraim and Manasses (Gen. xlviii. 14) : Moses laid his hands on Joshua (Num. xxvii. 18) : and our blessed Lord laid his hands upon little children (Matt. xix. 13). The bishop adds to the laying on of hands, a prayer that the person confirmed may be "*defended with the heavenly grace of God, and continue his for ever, and daily increase in his Holy Spirit more and more, until he come into his everlasting kingdom. Amen.*"

Section IV. *Of the concluding devotions.*

After the persons were confirmed, it was usual for the bishop, in the primitive Church, to salute them with *peace*. In King Edward the Sixth's first Common Prayer Book, the bishop was instructed to say, "*The peace of the Lord abide with you.*" To this an objection was raised, and therefore at the last review, soon after the Restoration, this salutation was adopted in the place of the one last mentioned, "*The Lord be with you,*" &c.

After this the bishop prays that what he has done may not be an empty and insignificant sign. And because the ancients believed confirmation to be a preservation both of body and soul, an additional collect was added at the Restoration, from those that are placed at the end of the communion-office, that God would "*direct, sanctify, and govern both our souls and bodies in the ways of his laws, and in the works of his commandments,*" &c.

A blessing concludes all offices, and therefore one ought more especially to end this, it being as it were an epitome of the whole administration, which is but one continued and solemn benediction.

The rubric at the end of this office enjoins, that "*there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.*" This is

exactly conformable to the practice of the primitive Church, which always ordered that confirmation should precede the Eucharist, except there was extraordinary cause to the contrary.

The Bible.

“Why is our knowledge of divine truth so often, at best, but as the moonlight of a frosty night—clear, but very cold; instead of resembling the cheering, warming, gladdening, as well as brightening radiance of the summer sun? Why does our professed love to the Saviour induce so little self-denial or sacrifice for his sake—so little devotedness to his service, and still less conformity to his example? Why have we so little, if anything, of the mind and temper that was in Christ Jesus? Why do we search the Scriptures, and attend all the ordinances of divine grace, and run from lecture to lecture, and sermon to sermon, with so little profit—so little visible growth in grace, or progress in holiness? Why, in a word, is there so little of separation from the spirit as well as the society of the world; so little of the life of God in our souls, or the love of God in our hearts, or the peace of God in our bosoms, or the image of God in our lives? To all this I answer, chiefly because we are so little in prayer; because we talk so much about God in public, but so little with God in private; and thus the blessing of the Holy Spirit not being abundantly vouchsafed, because not fervently implored, a withering blight comes over all our doings, and we read, and hear, and talk, and labour, almost, if not altogether, in vain.”—*Rev. Hugh White.*

The First General Epistle of Peter.

THE writer of this Epistle was Simon, surnamed Peter, who was son of Jonas, and was born at Bethsaida, on the coast of the sea of Galilee. He had a brother called Andrew. These two brothers were hearers of John the Baptist; from whose express testimony, and their own personal conversation with Jesus Christ, they were fully convinced that he was the Messiah (John i. 35-42). This Epistle was written to the persecuted Hebrew Christians in the different provinces of Asia Minor. The great doctrines of the Gospel are powerfully, affectionately, and practically applied.

The Epistle may be conveniently divided into four sections, exclusive of the introduction and conclusion.

The introduction (ch. i. 1-2).

Sect. I. contains an exhortation to persevere steadfastly in the faith, &c. (i. 3-25; ii. 1-10).

Sect. II. comprises exhortations—First, to a holy conversation in general (ii. 11, 12). Secondly, to a particular discharge their several duties, as dutiful *subjects* to their sovereign (13-15); as *servants* to their masters (16-25); and as *husbands* to their wives (iii. 1-13).

Sect. III. contains an exhortation to patience, submission, and to holiness of life, &c. (iii. 14-22; iv. 1-19).

Sect. IV.—Directions to the ministers of the churches, and the people, how to behave towards each other (v. 1-11).

The conclusion (v. 12-14).

Correspondence.

To the Editor of the Village Churchman.

SIR—It was on the evening of the 5th of July that some parts of Yorkshire were visited with a most tremendous storm of hail and rain, accompanied with lightning, so vivid that the atmosphere presented for some time a continuous blaze. At a village near Selby, where the storm burst with great violence, a party of friends were met to spend the evening together. The window of the room in which they were assembled was broken in pieces by the electric fluid, and the rain fell in such torrents that the room was covered with water. The effect of this visitation displayed itself in different ways upon the party assembled. Several were heard to repeat that beautiful response of our Church, "Lord, have mercy upon us," who for a length of time had neglected to make it in the house of our God. Among the assembled company, one young woman was observed to sit, with apparent composure, yet her lips were observed to move as if in prayer. After the storm had spent its violence, and the fears of the assembled party had somewhat subsided, she was asked the question—"Were you not afraid?" "Oh no (she replied); I trust, without boasting, I can affirm that that God, whose awful display of his power we have just witnessed, is my reconciled Father in Christ Jesus." Reader, this was a young Churchwoman. Yes, as members of Christ's mystical body, the Church, we too are candidates for immortality: God is our Father—Christ is our Saviour—the Holy Ghost is our Comforter; what more can we require to animate and encourage us in the way of duty?

I am yours, Rev. Sir,

F. O. X.

Miscellanea.

PARENTAL INDULGENCE.

THE following extract, on the effects of parental indulgence, we think just and forcible. There can be no real excellence of character without a capacity for self-denial. We must be able to prefer the interest and pleasure of others to what may be more strictly styled *our own*, or we can have no happy experience of social life. The true office of a great mind is to prefer and indulge others where it may be done without injury, and to restrain and control them, when he may, to their profit. This is self-government; this is acting with a reason, and on a principle that seeks first the good of others, and then its own reward in that good. But there are some minds so truly enslaved, that they never feel important except when they are indulged. In their estimation,

to be denied any gratification is to be wronged. They could be borne, perhaps, if you could always please them with indulgence; but they take everything so much as their due, that they never feel obligation for kindness, and it can seldom be so exact and seasonable but they will be impatient with it. These are those troublesome people that have in early life always had their own way.

"It is notorious that indulged children become hard-hearted, ungrateful, cruel to their parents in advanced life. There is no true and abiding love towards a parent, where there is not genuine respect for authority. They first condemn his authority, then despise him, then hate him, then resent, disregard and abuse him. They claim it as a *right* to have their wishes gratified; they revenge refusal. Why should they not? They are but carrying out the principles in which he has educated them. The parent has taught them so. He has not trained them up in the way they *should* go, but in the way they *would* go. He has suffered human wisdom to reverse the mandate of divine. He has accommodated his government to their selfish wills, instead of subduing those wills to rightful authority. The consequence is, a continued and growing misunderstanding and variance between them and the authorities over them, first between them and their parents, then between them and their teacher, then between them and their Bible, then between them and their God, and this breach gradually widens to an impassable gulf."

More persons probably are injured by indulgence than by neglect. Neglect drives them upon their own resources, opens their eyes to reality, to themselves as they are and may be, to the world as it is and will be. They now do for themselves what others could not do for them. They begin to take the storms as the oak does, without dismay or harm. Others have been so much loved, and so tenderly treated, that, like plants which have grown in the shade, they cannot bear the sun, which brings forward and ripens all others of their kind. They are indeed so sensitive, and take every little disappointment so hard, that one must live solely to invent their enjoyment, and to watch and anticipate their wants, or they will be likely to become disaffected with life and with all around them.

Parents should love their children more after the manner of the love of God to them—with too much benevolence and sagacity to indulge in the selfishness which too often prevents proper discipline, and with too much regard for the purity and simplicity of childhood to be in any degree a party to impairing them by undue indulgence.—*American Paper*.

THE SACRAMENT OF THE LORD'S SUPPER.

We say that the bread and wine are the holy and heavenly mysteries of the body and blood of Christ; and that in them Christ himself, the true bread of eternal life, is so exhibited to

us as present, that we do by faith truly take his body and blood ; and yet, at the same time, we speak not this so as if we thought the nature of the bread and wine were totally changed and abolished, as many in the last ages have dreamed, and as yet could never agree among themselves about this dream. For neither did Christ ever design that the wheaten bread should change its nature and assume a new kind of divinity, but rather that it might change us ; and that, as Theophylact saith, “ we might be transelemented into his body ;” for what can be more perspicuous than what St. Ambrose saith on this occasion : “ The bread and wine are what they were, and yet are changed into another thing ?” or what Gelasius saith : “ The substance of the bread and nature of the wine do not cease to be ?” or than what Theodoret : “ After the consecration of the mystical symbols, they do not cast off their own proper nature, for they remain in their former substance, and figure, and species ?” or than what St. Augustine saith : “ That which you see is bread, and a cup, as your eyes inform you ; but that which your faith desires to be instructed in is this—the bread is the body of Christ, and the cup is his blood ?” or than that of Origen : “ That bread which is consecrated by the word of God, as to the matter of it, goes into the belly, and is cast out by the draught ?” or than that of Christ himself, who said, not only after the consecration, but after the finishing of the communion, “ I will drink no more of the fruit of the vine ?” (Luke xxii. 18) ; for it is certain the fruit of the vine is wine, and not blood. And yet when we speak thus, we do not so depress the esteem of the supper of the Lord as to teach that it is a mere cold ceremony, and that nothing is done in it—which many falsely report of us ; for we assert that Christ in his sacraments doth exhibit himself truly present ; in baptism, that we may put him on ; in his supper, that we may eat him by faith and in the spirit ; and that, by his cross and blood, we may have life eternal. And this, we say, is not slightly and coldly, but really and truly done ; for although we do not touch Christ with our teeth and lips, yet we hold and press him by faith, mind, and spirit. Nor is that faith vain which embraces Christ, nor that participation cold which is perceived by the mind, understanding, and spirit ; for so Christ himself is entirely offered and given to us in these mysteries, as much as is possible, that we may truly know “ that we are flesh of his flesh, and bone of his bone, and that he dwells in us, and we in him.” (John vi. 56).—*Bishop (Jewel Apology).*

BRITISH DIVINES.

The lives of such men as Wickliffe, Jewel, Cranmer, and Laud, are channels through which the histories of their ages respectively flow, so that they are not so much episodes, as chapters, in our ecclesiastical annals. We love to see their figures carved with bold and monumental sincerity by the hand of a skilful

statuary, or sketched by the pen of an accomplished artist. In the embalming colours of genius the lineaments of the preacher retain the bloom, the animation, the sanctity of life ; the eye still glows with Gospel light ; the lip still warns, exhorts, commands—drawing up the soul, as with a golden chain, to those brighter worlds to which he points and leads the way. It is a noble and inspiring spectacle, after the departure of some pure and illustrious spirit, to behold the serene glory of his sunset, gradually melting in golden light along the distant horizon ; there to colour many a dark cloud, and cheer the straining eyes of many a future generation. But our delight becomes most intense and unembittered when he, after whose radiant garments we gaze, was less distinguished by pomp, or power, or worldly station, than by the meekness of his disposition, the warmth of his piety, and the depth of his erudition ; when the splendour of his character is composed of the mild rays of Christian virtues and Christian wisdom. With these feelings we hang upon the works of Taylor, of Hall, and of Norris, and many others whose names are written in the Book of Life. No cloud passes over these stars of Judah. In their pages, as in crystal streams, the meek features of the Christian graces are reflected ; no whirlwind of passion ruffles their tranquillity, or disturbs the beauty of the shadows.—*Church of England Quarterly Review*.

PRAYER.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares, and the calm of our tempest ; prayer is the issue of a quiet mind, of untroubled thoughts—it is the daughter of charity and the sister of meekness : and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a barrel to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in.—*Jeremy Taylor*, vol. v., p. 70.

THE GOOD OLD ARGUMENT.

As I am a rational and immortal creature, born in a Christian land and of Christian parents, and professing the Christian religion, which is allowed by all to be founded on the Bible, it highly becomes me to give some account why I believe the Bible to be the word of God.

I have three great and powerful reasons which convince me that the Bible must be from God—because its writers performed miracles, uttered prophecies, and taught holy doctrines. Now miracles can only be wrought by divine power ; which therefore the writers of the Bible must have professed. Prophecies can only be uttered by divine foreknowledge ; with which therefore the writers of the Bible must have been gifted. Holy doctrines can only proceed from a God of holiness ; by whom, therefore,

the writers of the Bible must have been instructed. Thus the Bible rests upon the power, the foreknowledge, and the holiness of God, and so proceeds from God himself.

Besides, the Bible must be the invention either of good men or angels, of bad men or devils, or of God. It cannot be the invention either of good men or angels: for they neither would, nor could, make a book which everywhere says, "Thus saith the Lord," if it were their own invention, thus telling lies all the time they wrote it; it could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, opposes all they approve, and condemns their own souls to all eternity. Therefore it remains that the Bible is of God, or of divine inspiration.

If it be so, how much it becomes thee, reader, to take heed of rejecting or despising this holy book, to receive it as a message from God to thine own soul, to believe with the heart in that Lord Jesus Christ whom it reveals to thee, and to live according to its divine directions.

Treasury.

I look upon a pair of spectacles, not as objects, but as helps; as not meaning that my sight should rest in them, but pass through them, and, by their aid, discern some other things which I desire to see. Many such glasses my soul hath and useth. I look through the glass of the creatures, at the power and wisdom of their Maker; I look through the glass of the Scriptures, at the great mystery of redemption, and the glory of a heavenly inheritance; I look through God's favours, at his infinite mercy; through his judgments, at his incomprehensible justice. But as spectacles presuppose a faculty in the eye, and cannot give me sight when I want it, but only clear that sight which I have—no more can these glasses of the creatures, of Scriptures, of favours, and judgments, enable me to apprehend those blessed objects, except I have an eye of faith, whereto they may be presented. These helps to an unbelieving man are but as spectacles to the blind. As the natural eyes, so the spiritual, have their degrees of dimness. But I have ill improved my age, if, as my natural eyes decay, my spiritual eye be not cleared and confirmed; but, at my best, I shall always need spectacles, till I come to see as I am seen.—*Hall*.

Although the Sun of Righteousness be risen, and darts down his beams to this lower world continually, yet they who have not faith can neither see him, nor enjoy any more benefit by him, than as if he was not risen, or did not shine at all. As, if a man be born blind, though the sun shine never so clear about him, he sees no more than he did before, but lies in the dark at noon-

day as much as at midnight, neither can you ever make him understand what light or colours are ; for, having not that sense by which alone such things can be perceived, he can never understand what you mean by such things, so as to form any true notion of them in his mind : so it is in our present case. Though the Sun of Righteousness be risen, and shines most gloriously in the world, yet, being the object only of our faith, without that a man can discern nothing of him. He may, perhaps, talk of light, but all the while he knows not what he means by the words he useth about it ; for he useth them only as words in course, taken up from those he talks with, without having any effect or operation at all upon his mind ; whereas they who really believe God's word, and what is there revealed concerning the Sun of Righteousness, see his light, feel his heat, experience the power and efficacy of his influences.—*Beveridge.*

The stir without and within the Church must be the stir of those that are valiant in prayer. The moment calls upon the faithful in this manner to evince their sincerity. Prayer for our country's spiritual health and wealth at this crisis is Christian patriotism. Why then, in all the families gathered under the wing of our maternal Church, is there not blended in the morning and evening worship a supplication to the throne on high for the special healing of this disordered nation? Would it not kindle a fresh blaze on the altar, and fill the air with the fragrance of the sacrifice? But chiefly within the sanctuary let the voice of the primitive Church be heard again importuning the throne above for the throne below, and the council gathered around it. Nor let the responses be muffled and suppressed, but rather let them rise in mutiny against the tyranny of a heartless reserve. Happy the time, if ever that time arrive, when the language of general accord and fearless loyalty shall proclaim God in his own temple, and the chain of our liturgy be no longer dispersed in broken links by the refusal of the people to take their part in the series of a connected service.—*The Call upon the Church, by W. Roberts, Esq., M.A.*

Because we walk erect among our own species, we trust we can walk upright before God. The fallacious rule by which we thus take the measure of ourselves speaks 'peace where there is no peace,' and reconciles man to his ruin. Even among the outcasts of society this deceptive measurement of ourselves with ourselves affords the same treacherous solace—a scale of value where no value is. The world which is at enmity with God, and no better, with respect to him, than a band of transgressors against his government, violaters of his laws, and contemners of his authority, set up among themselves standards of worth and character, founded on reciprocities of service or benevolence to each other, with little or no regard to Him who

is the source of all good ; working what is good in their own eyes for the sake of themselves, and founding, upon these interchanges of benefit, high claims to excellence, independently of that which alone infuses goodness into any action—the devotedness of the heart to God in doing it, and the derivation of its motive from pure allegiance to his holy will.—*Ibid.*

Poetry.

STANZAS.

'Tis sweet where childhood and where youth before
Have knelt, for hoary years to bend the knee ;
'Tis sweet to hear familiar tongues adore,
From sire to son the well-known face to see
Mixing around in kind fraternity ;
And sweet it is to think that when our thread
Is spun, within these precincts we shall be
Mingling our ashes with their parent dead,
And where our fathers rest that we shall lay our head.
With accents grave, and brow serene and meek,
In temper'd fervour, prayer, and praise, on high
The reverend man pours forth—the people speak
Their hearts' concurrence in the full reply ;
Cheerful to find what their own tongues deny,
The Church's ritual can fit words afford,
On which their wants, their cares, may upward fly.
Nor do they speak in vain with one accord,
When two or three unite their voices to the Lord.
And now the solemn organ, sweet and slow,
Peals through the vaulted roof ; the sacred song
Harmonious swells, and seraphs cast below
Their eyes complacent on the tuneful throng.
As one to whom God's holy truths belong,
Reproof, correction, and instruction, he,
The faithful shepherd, spreads his flock among,
As best may suit to their necessity,
Albeit peace, joy, and love, his dearer theme may be.
The service over, crowd the simple folk
Around their pastor by the churchyard yew,
Who asks their homely cares, or what he spoke
Points in some shape familiar to their view.
Before the cottage door, as th' evening dew
Descends, the aged sit, or lingering stay ;
In sober cheerfulness, the younger through
The scented lanes and blooming meadows stray,
And prayer and humble praise close in the Sabbath-day.

Such were of old thy times of holy rest,
 England, ere yet corruption had found place—
 Ere new philosophy had raised her crest :
 And if simplicity yet show its face,
 The growth of ancient virtues yet find space
 Amid thy rural hades, nor scoff nor sneer
 Bring to the honest cheek a false disgrace—
 Still will thy sons thy temple-gates draw near,
 And hold their fathers' creed with reverential fear.

E'en from their birth, the Church within her arms
 Receives her children with maternal love ;
 Her doctrines teach, her precepts warn from harms,
 Their souls with food sustaining from above,
 To strengthen their weak faith. In age they prove,
 In sickness and in woe, her ministering aid ;
 And from this troublous stage when they remove,
 Within her sacred bounds their dust is laid,
 And 'mid the mourning crowd the solemn rites are paid.

Ye generous enlighteners of the blind,
 Who groan o'er minds in tyrant bonds oppress'd—
 Philanthropists, refiners of mankind,
 Pause ere ye break an union which has bless'd
 Millions, by generations long confess'd
 Their constant peace, their solace, and their joy.
 Ye would not tear the infant from the breast ;
 Pause, nor accursed sophistries employ,
 When ye can ne'er rebuild, to sap and to destroy.*

* From "The Progress of Religion." By Sir Archibald Edmonstone, Bart. Burns. 1842.

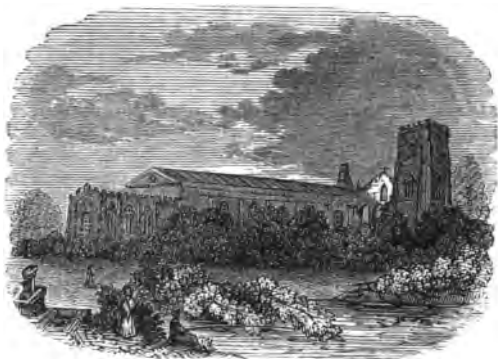
Calendar.

AUGUST.						
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.		
		1st Lesson	2d Lesson	1st Lesson	2d Lesson	
6	8 Sund. aft. Trin.	1 Kgs. 13	Acts 4	1 Kgs. 17	Heb. 9	
13	9 Sund. aft. Trin.	— 18	— 11	— 19	Jam. 3	
20	10 Sund. aft. Trin.	— 21	— 18	— 22	1 Peter 5	
24	St. Barthol. Ap.	Ecclu. 24	— 22	Ecclu. 29	1 John 1	
27	11 Sund. aft. Trin.	2 Kgs. 5	— 25	2 Kgs. 9	— 4	

W. E. Painter, 342, Strand, London, Printer.

THE VILLAGE CHURCHMAN.

No. LXIX.] SEPTEMBER, 1843. [NEW SERIES.



LLANDAFF.

Cathedral Institutions.

THE CHURCH IN WALES.

(Continued from page 170).

THE Anglo-Saxon Papists continued to manifest their hostility towards the Welsh and their creed, in the massacre of their clergy and destruction of their temples. About the year 810 they burnt the cathedral church of St. David's; in 831 the monastery of Senghenydd was consigned to the same doom; in 860 they broke down all the churches and monasteries in Gwent, Glanmorgan, Demetia, and Cardigan; in 870 the Bishop of Bangor fell a sacrifice to their malice; in 872, upon the death of Einion, the Bishop of St. David's, they intruded into the see. Hubert Sais, who, as his name implies, was an Anglo-Saxon, and no doubt a staunch supporter of the Papal cause. The Danes, also, in 893, burnt the churches of Llanilltid Fawr, Cyaffig, and Llangarfan.

Notwithstanding all these sore trials, the Welsh persisted in their endeavours to promote true religion in their land. They presently set about restoring their demolished churches, and

appropriated large portions of their revenues for the support of their ministers.

In the tenth century Wales was doomed to experience a great desolation from the hands of the Danes and the Anglo-Saxons, and this because of its firm resistance to Papal aggression. The same spirit of opposition prevailed during the eleventh century. After a tedious struggle, accompanied with carnage and desolation, the Romanists now gained possession of the episcopal church of Llandaff, which was the first church of any note in Wales that fell into their hands. From henceforward that see became subject to the Archbishop of Canterbury.

The Welsh, even after the Archbishop of Canterbury had usurped the metropolitane prerogative of their Church, still continued to appoint bishops of their own. Giraldus Cambrensis, after several had been consecrated at Canterbury for the different sees of Wales, yet designated the great part of North Wales the *heretical district*. Llewellyn also, Prince of Wales, in his remonstrance to the Archbishop of Canterbury, addresses him as Primate of England only, which necessarily excludes Wales, because the principality was then independent of England. The Welsh thus disowned the authority of the Archbishop of Canterbury.

We have thus seen the Church in Wales for eleven hundred years successfully maintaining her independence against all usurpations. We have seen her afterwards, when her liberty was invaded, still existing in the principality "*at unity in herself*." We shall again see her "*a witness and a keeper of holy writ*," holding the "*faith which was once delivered unto the saints*," when Popish superstitions in every other part of Europe had completely obscured the fundamental truths of salvation.

(To be continued).

Llandaff.

Llandaff is of nearly equal antiquity with St. David's. The precise period of its foundation is unknown, though history informs us that Dubricius, a native of West Wales, was ordained and consecrated Bishop of Llandaff. He was succeeded by Teilo, who founded the cathedral under the direction of Dyvrig, and was one of the most distinguished saints of the British Church, in the latter part of the fifth and beginning of the sixth century. In 1107, Urban, Archdeacon of Llandaff, was raised to the see, and consecrated by Archbishop Anselm. The church having suffered much from the incursions of the Normans, he raised a considerable sum of money, pulled down the old ruins, and commenced, in 1120, a new structure.

The present cathedral is in a very ruinous state, and deserving of little architectural notice.

The dimensions are as follows :—

	FEET.
Length from E. to W.....	270
Breadth of nave and aisles.....	65
Height of ceiling	65
————— aisles	30
Lady Chapel, long	58
————— broad.....	25
————— high	36

The present Bishop is the Right Rev. Edward Copleston, D.D., F.R.S., consecrated A.D. 1827.

THE QUIET SPIRIT OF THE CHURCH OF ENGLAND.

No. I.

BY THE REV. ABNER W. BROWN.

Few persons will hesitate to own that the present day is characterized by uneasy excitement and restless change throughout society. It is our privilege to look beyond immediate agents and second causes, and to bear in mind that "the Lord is King, be the people never so impatient;" that "he sitteth between the cherubim, be the earth never so unquiet." It should calm our minds to remember, that commotions in the human family happen only by his permission, and are, in his providence, overruled for good to his Church. Under such and other changes of time and circumstances, the duties of the Church of Christ will more or less vary; but the spirit which it becomes her to maintain cannot alter, for the excellence of it consists in conformity to the spirit of Him who is "the same yesterday, to-day, and for ever." The degree of conformity which she manifests is always a good test of the state of her spiritual health.

We profess and call ourselves Christians; and as our union with the Holy Catholic or Universal Church is through that branch of it which is planted in this kingdom, we ought often to contemplate those rites, institutions, and formularies, by means of which we have that union. Thus may we compare our habitual character with that which becomes members of the body of Christ, and ascertain how far we possess the mutual like-mindedness which, as such, we ought to have. Thus also may we learn to draw from the Church the aid which her suitability to the exigencies of every passing time is able to afford us in our intercourse with mankind. To be content with saying that the Church of England is built upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," is to rest satisfied with barely affirming that to be true of her, without which, as she would not otherwise be part of the Church of Christ, so otherwise we could have no warrant

to belong to her. We are in general familiar with the truth and soundness of the Church of England—her holiness, fervour, and spirituality ; her apostolical antiquity ; her elasticity, and adaptation to the circumstances and necessities of human nature. But there are other points of character which we are less apt to observe, and amongst the rest that peculiar temperament—one might perhaps call it *a spirit of quietness*—in which is carried on all her intercourse, as a Church, with mankind. Nor is the subject unimportant. Surrounded, as we now are, with an atmosphere of party, threatened and assailed, through error or malice, by enemies, among whom is displayed every grade of malignity against the truth, the members of the Church should identify themselves with the spirit (and it is the spirit of our Head) which breathes through her, in order that they may be united as an army ; which, when in good discipline, moves and acts as if one spirit, the spirit of its general, was infused into every soldier's breast. Nor ought these objects to be considered appropriate only to the clergy, as though the Church consisted of them alone ; for the Church—the body of Christ—comprises all the members, is complete only in him, and thrives only so far as this spirit pervades both laity and clergy.

St. Paul commands Christians that they “study to be quiet, and to do their own business ; with quietness to work, and eat their own bread.” St. Peter directs them to “seek their adorning in the hidden man of the heart,” “the ornament of a meek and quiet spirit, which is in the sight of God of great price.” Although these injunctions refer immediately to domestic and private life, yet the substance of them appertains to all the ordinary circumstances of the Church at large. In reference to ministerial duty, St. Paul warns the servant of the Lord not to strive, but to be “gentle to all men, apt to teach, patient ; in meekness instructing those that oppose themselves.” The spirit which these Scriptures describe as becoming God's “household, the Church,” breathes remarkably through the Church of England. We perceive it in her manner of professing doctrines, of conducting worship, and of applying religion to daily life ; in her ecclesiastical institutions, her ministerial requirements, and her operation upon society. If her children or her ministers forget her principles, or forsake her spirit, and she is evil spoken of on their account, the blame rests not upon her, but upon them. There is in all she does, as a Church, a placidity and calmness, a gentleness and peace ; like the tranquillity of one who “walketh with God, and goes softly all his days.” It is not that she is inert, or secret, or ready to shrink from arduous duty, but that *she is quiet*. With the mighty energy of a giant's strength, and the unyielding firmness of conscious truth, she combines the simple cheerfulness of a little child and the composure of one that leaneth habitually upon God. She has no bustle

or restlessness—no excitement, nor anything to feed excitement. She urges forward “the instruction of wisdom”—“earnestly contends for the faith once delivered to the saints”—labours to “turn the hearts of the disobedient so the wisdom of the just”—and stirs up the affections of the soul towards God: but all is done in a manner so chastened and subdued, so reverential and filial, as keeps before the mind that God is in heaven and we on earth; and avoids setting on fire our unsafe excitability, lest it should cause languor and reaction, or end in aversion and deadness of soul. She aims not at satiating the appetite for novelty, and has nothing to gratify “itching ears,” or persons who would “heap to themselves teachers.” She resolutely refuses to feed in her worshippers the pride of human nature, or to encourage “that fermentitious religion which quickly degenerates into self-pleasing.” Many of her enemies have become so because they cannot endure her sound doctrine; others because they cannot bear the equalizing, humbling principles upon which she acts in public assemblies, in social worship, and in private devotion. Not a few of her maligners resemble those “whose diseased eye can only be pleased with a single ray of colour, and are dazzled with the light which results from the well-proportioned union of all.”

The quietness of spirit so characteristic of our Church belongs to genuine Christianity. It was constantly conspicuous in the tenour of our Lord's actions: as, for instance, when he rebuked those who sought to call fire down upon his contemners—when he withdrew himself because the multitude wished to make him a king—when he seized passing occurrences to convey instruction almost unconsciously into the learner's mind. It accompanied the zeal and energy of St. Paul, and the “Sons of Thunder,” and is evident wherever it was permitted to appear by their peculiar situation as bearers of miraculous power to astound and awaken the slumbering world. It made the apostles become all things to all men, that they might win some, and led them to do their work without clamour or noise, without partiality, without hypocrisy. It made them, among the flock, “gentle as a nurse cherisheth her children;” warning all “not to think more highly of themselves than they ought to think.” The like spirit will be found operating more or less evidently in all Christians, according as they grow in grace, and as their spiritual views enlarge. And it has been justly observed respecting the Church of England, which so remarkably evinces that spirit, “that although there have been holy and conscientious men in other communions, she has produced saints of the highest order—a numerous class of divines, to whom a body completely parallel could hardly be discovered elsewhere since the apostolic ages—men in whom the energy of divine grace is so united with the ease of nature—in whom there is such a combination of reason and piety, liberality and strictness, true philo-

sophy and childlike faith, deepest seriousness and happiest cheerfulness."

But however readily the excellence of such a character may be conceded, it must be owned, and the admission is sorrowful, that the meek and quiet spirit shown by our Church is practically little approved and little cultivated at this day. Through the good hand of God upon us, our attention has of late years been awakening to soundness of doctrine and the value of active zeal: but it may be asked, whether we have not been often forgetting the temperament which becomes the members of Christ's body, and losing sight of the importance and power of that precious spirit? Our great enemy has not been slow in seizing the opportunity thus afforded; and has been insidiously introducing amongst us a counterfeit of that spirit, and one which exactly suits his purposes. Mark the springing up and fearful extension, in late years, of a false and destructive principle of quietness—one that is external, and not inward—a specious meekness, under the various seductive names of candour, liberality, enlightened views, religious freedom, forbearance, charity;—names which entirely delude, because, in their modern and conventional acceptation, they do not stand for what they literally express. The consequences which are evidently resulting from this dangerous substitution would be most alarming, did we not know that the gates of hell cannot prevail against the Church of Christ. But we are painfully taught by their progress, that, as often happens, the Church militant, by not walking carefully, has been preparing for herself difficulties which she might not otherwise have had to encounter; has stirred up enemies, and given them new weapons; has placed a rod in the hands of her foes for her own needful chastisement.

When the world is delirious after novelty, true wisdom will be more than usually watchful to "hold fast that which is good." It is our wisdom, in such changing times, to adhere to the spirit which our Church manifests, because proceedings conceived and conducted in such a spirit are well suited to meet the wants of our fallen nature. Amid the sin and debasement of our ruined state, in which nothing is perfect, and nothing perfect can be expected, we need not hope to prevent man from meeting with temptations or encountering spiritual danger; for, until the times and seasons shall be altogether changed, the adversary will go about seeking whom he may devour. True wisdom lies in choosing, of two paths, that which is likely, on the whole, to present the smallest amount of temptation; or that method, among several, which will probably elicit the least degree of evil. Of two alternatives, it will accept whichever seems the less dangerous to individual souls, and the more conducive to the ultimate spread of the Redeemer's kingdom: it seeks to avoid inducement to hypocrisy, yet fears to encourage neglect of religion: its medium point is selected at the greatest possible

distance from unbelief on the one side, and from superstition on the other. Such wisdom is evident in the Church of England, as she quietly and circumspectly uses the means within her reach, leaving the issue with God, and letting her "moderation be known unto all men."

OUR PROTESTANT FOREFATHERS.

"Of whom the world was not worthy."—*Heb. xii. 32.*

BRITISH PROTESTANTS.

1. Let us never forget that we are the children of the martyrs—that we inherit our costly privileges from them. Let us prove that we inherit also their dauntless spirit. Let us show, by our zeal and devotedness to God, that we know how to appreciate the blessings, to perpetuate which they passed cheerfully to the stake.

2. Why should we be *degenerate* children of the martyrs? Why should we not emulate their Protestant consistency, and follow them as our great examples?

3. When Rome ruled our land in the olden time with iron sway, and men of God stood forth as champions of the truth, and witnesses for Christ and his Gospel, what was the spirit which animated the breasts of those heroic martyrs and confessors? Was it temerity—was it fear—was it one of sloth, of indolence, of self-indulgence? Was it the Laodicean spirit which has crept over the professed disciples of Christ in these latter times? Far from it. Would that we might emulate their glorious example, and remember that we are *the children of the martyrs!*

4. Our blood throbs quickly, and our souls kindle with more than imaginary enthusiasm, at the recital of the matchless deeds of chivalry—the bold and hardy exploits—the feats of martial heroism, achieved by the stern and resistless prowess which love of country engenders in the human heart; and shall our hearts remain benumbed, or refuse to glow with a generous ardour of devotion, at the memory of the still more mighty achievements, the far more stupendous miracles, of human agency wrought out by martyrs and confessors?

5. Our own, our noble forefathers, achieved the glorious Reformation. They have handed it down to us as an invaluable heir-loom. They have bequeathed to us an inheritance more valuable than boundless empire—a pure creed—a religion which has made England the fortress and pavilion of Christianity. Protestant England has been the cradle of liberty—the nurse of literature—the birthplace of generous philanthropy—the mo-

ther of piety. These are immense benefits—they are an Englishman's birthright and a nation's glory. But they were hardly and dearly bought—the price is written in a sea of blood—the blood of the saints and of the martyrs of Jesus. Are we prepared to yield what cost our forefathers such a price? By their hallowed memory—No. By the worth of God's eternal truth—No. By the claims of posterity, and the endearments of every social tie—No. By the pillars of our holy and beautiful house, the prerogatives of our Queen, the glory and stability of our country, and the never-dying interests of our children and our children's children—No. Perish rather England from the world of nations—first let her name be erased from the roll of history, than that her power and her might should be pressed into the service of Satan, her commerce spread the pestilence of Popery to every distant clime, and the might of her intellect send forth streams of Papal corruption to desolate, and blast, and wither, the four quarters of the globe!

6. Had the venerable Cranmer—had the illustrious Latimer, or the noble Ridley, studied their ease, indulged in sloth, or counted their property, their honour, and their lives too costly a sacrifice to offer at the shrine of truth, where should we have been? Oh! if those sainted martyrs of our God had acted as some who have the profession of Protestantism loud on their lips, but, we fear, Popery, the religion of human nature, hugged to their hearts, we should have been in a sadly different position from that which it is our privilege to occupy. Instead of breathing the pure atmosphere of scriptural truth, and listening to the silver trumpet of the Gospel, we should have been drinking in the polluted streams of Papal superstition, and listening to "old wives' fables" and "doctrines of devils;" instead of walking in the meridian rays of the Sun of Righteousness, and in the unfettered enjoyment of the glorious liberty of the sons of God, we should have been fast bound in the galling fetters of Papal tyranny, and immersed in all the gloom of the dark dungeons of the Papal system. Instead of the pure and wholesome lessons of Gospel narrative, we should have to imbibe all the monstrous absurdities, the blasphemies, and the immoralities of Rome's huge masses of legendary lore. Blessed be God that such is not the melancholy reality! Blessed be God for our noble company of British Reformers! Blessed be God for our long and illustrious line of British Protestant champions for the truth! Blessed be God for so great a cloud of witnesses to the purity and apostolicity of England's Protestant creed. Blessed be God for our glorious ENGLISH REFORMATION! Blessed be God that *we are the children of the martyrs!**

* Extract from "Gems of Protestant Truth," selected from the Speeches and Writings of Edward Dalton, Esq., Secretary to the Protestant Association. By a Lady. One vol. 18mo.

SCRIPTURE SIMILITUDES.—No. IV.

“Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments.”—*Psalm cxxxiii.* 1, 2.

It has ever been a source of grief to all who worship their God as the God of *peace* and *love*, that those sacred blessings which flow from the exercise of Christian unity are so lightly regarded by many who are active and zealous in their outward profession of religion. While Satan can number thousands, and tens of thousands, as his united and willing followers in the cause of evil, how few comparatively range themselves under the sacred banner of the cross; and still smaller is that faithful band who own no spiritual master but their Lord and Saviour Christ. For one declares, “I am of Paul;” another, “I am of Apollos;” and thus by internal divisions they weaken their power, and bring reproach upon the holy cause which they profess to uphold. It is a good and pleasant sight to behold those, who are united by the ties of natural affection, faithful to those ties; but that love which flows from a spiritual source bears with it a pure and holy peace, which, fertilizing the dreary waste of the human heart, makes it rejoice and blossom as the rose.

The Psalmist compares the sweet and sacred pleasure which results from Christian unity to that precious ointment which so plentifully diffused its fragrance over the person of Aaron; and while from this beautiful and impressive similitude we are taught the importance which David, divinely inspired, attached to his holy theme, we are also presented with a lively emblem of that still more precious unction which descended from above upon the sacred person of our great High Priest, and which, since the blessed day of Pentecost, has been poured upon all his faithful disciples; and may it ever be remembered, as a truth to be learned from the page of holy writ, that they upon whom the Spirit was most abundantly bestowed, were the most eminently distinguished by the graces of Christian love and unity.

One fruitful source of division in the Church arises from that love of pre-eminence which is the ruling passion of most. There is many a Diotrephes in the present age who perverts, to the unholy purpose of self-exaltation, those intellectual powers which were bestowed by his beneficent Creator for a higher and holier end—the promotion of His glory and the good of mankind.

It is not unfrequently that we hear the pleadings of conscience assigned as a reason for leaving the ordinances of that Church in which the greater number are baptized and brought up. We would not speak lightly of a holy thing; conscience is a faithful, an unerring monitor, and doubtless there are many who have sincerely followed her dictates; but it is a duty, which belongs to all who swell the ranks of Dissent, carefully to search into

the recesses of their hearts, and, casting aside the bondage of self-love, weigh their pride and vanity against this holy plea, and then fairly and impartially declare which turns the scale. Alas ! we fear there are too many who would shrink from this test of truth ; but though it is not the object of these simple pages to exalt unduly that Church, of which the writer is an unworthy member, yet if the doctrines there taught, and the worship there enjoined, are drawn from the source of truth, as the most learned and pious of her opponents admit, surely they who profess obedience to *all* the commands of their Saviour should remember that the apostle was divinely taught when he wrote, " Let there be no divisions among you." We may learn a sweet and instructive lesson from the mute animals which graze around us—they feed on one pasture, drink from one stream in peace and union ; and shall we, who bear the same holy name, and draw our support from the same bread of life, and the same pure fountain of love, be less wise, *less holy*—if I may so speak—because less obedient to the will of our heavenly Father, than the beasts which perish ? No. Since dissent and disunion have unhappily sprung up in the Church of Christ from the earliest ages, like tares among the wheat, divisions will exist till that happy and glorious period arrives, when the power of Satan shall be broken, and Christians shall again be of one heart and one mind. Let us act in accordance with the spirit of our blessed Lord, who, when his disciples, led astray by false zeal, would have forbidden one to work a miracle in his name because he followed him not, commanded that they should *not* forbid him. Let us earnestly watch and pray that our zeal may be tempered by knowledge, and softened by love ; then shall we lengthen the cords and strengthen the stakes of true and vital religion, avoiding, on the one hand, that universal tolerance towards all sects, falsely called liberality of feeling ; and, on the other, that narrow and contracted spirit which would confine the choicest blessings bestowed on man—eternal redemption—within its own limited enclosure. Each are opposed to that true Christian unity which enjoins that we should extend the bond of love and peace to all who worship Christ as the great Head of his Church, while we pray for and live in charity with all men ; and though dark clouds hang over the Christian world, which cause many to dread an impending storm of divine wrath, yet if we hold the page of truth with a firm hand, maintain the spirit of prayer in our hearts, and look to the bright Star of Bethlehem to light us on our way, we shall safely reach at last the port of peace, and hear in that dread day, when the Lord shall judge the world, those blessed words which we are assured shall be uttered to all who have kept " the unity of the spirit in the bond of peace " —" Well done, good and faithful servant, enter thou into the joy of thy Lord ! "

GERTRUDE FRANCES.



Village Sketches.

NO. IX.—THE VILLAGE CHRISTENING.

A VILLAGE is a little monarchy. Its affairs, pleasures, and afflictions, are of great importance to the inhabitants. Everything in it is therefore, more or less, calculated to promote the comfort of the people, if carried on well ; and, on the contrary, the neglect of any duty, or the commission of any crime, produces injury to many. Hence it was a maxim in Criton that every person should be told “self-love and social,” on Christian principles, “is the same.” The village pastor was always very careful to instil into the minds of his flock a rigid attention to every rite of the Church. We will, at present, take a view of a village christening in the parish, as it will show that “all things were done to edifying.”

How important an event is the birth of a child ! A child, born of humble parents, in an obscure village, or in a lonely cottage, may be a great blessing or a great curse to thousands. How many may say, respecting a new-born babe, “What manner of child shall this be ?” Much depends upon the *training* of a child ; and for this purpose parents should be most careful in the *earliest* management of a child. The Jews were to circumcise their children at eight days old, in token of the covenant into which they and their children entered with God. The very first sermon, after the descent of the Holy Spirit on the Christian Church, announced to believers in Christ that “the promise was to them and to their children” (Acts ii. 39) ; and it was always understood, in every age of the Christian

Church, by all persons, until the novel opinion of later date was broached by the Anabaptists, that the bringing of the children to Christ (Mark x. 13, &c.) was emblematical of the baptism of infants. Such an universal practice, derived from the apostles, ought to be regarded with solemn reflections, and it should be used to the best advantage.

In the rubric, before the ministration of public baptism of infants, used in the Church, it is directed that "the people are to be admonished, that it is most convenient that baptism should not be administered but upon Sundays, and other holy-days, when most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism." This shows the design of this service, as it respects the congregation in general, and of every child in particular. The whole rite is for the edification of all. What a sad thing it is that in many cases it is not edifying to scarcely any, by the recent custom of christening children on any week day, when no congregation is assembled! This is a subject that well deserves the consideration of every village Churchman, so that the service may be conducted, as it was designed to be, to edification.

Another rubric directs that "notice of baptism shall be given over night, or in the morning before prayer." This is reasonable and right. At the time appointed, the parents, sponsors, and *people* being ready at the font, the ministration proceeds. We have no room in this sketch to examine the various parts of this office; we shall only relate how it was always observed at Criton.

Being on a visit at the pastor's house on a Saturday evening, and where I was to stay till the following week, I heard three notices given to him of baptisms the next day. He enquired if the godfathers and godmothers were communicants, in accordance with the 29th Canon? All being right, as the Church prescribes, the services took place, until the end of the second lesson in the afternoon, then the whole office of baptism was duly and solemnly used. The congregation was very attentive, and the people joined in the Lord's Prayer, and uttered the "Amens" very fervently.

I had an opportunity to witness one of the families to which one of the infants belonged, both before and after the service. The sponsors dined at the house of the parents of the child. After dinner they walked all together early to church, so that they all entered with the congregation, and they all joined in the common service. When the sermon, and all the rest of the usual service, were concluded, the children were registered by the minister. The parents and sponsors then returned to the

house, where, after partaking of a comfortable cup of tea, the godfathers and godmothers went to their respective homes. There was no unbecoming feasting, or eating and drinking, as if the occasion were a season for all kinds of dissipation. All was cheerfulness, neighbourly, hospitable, and sober, becoming the solemnity of devoting a child to God. What pleasure must accompany such a day to a pious parent! What blessings to the community would arise from such a course! We have heard much lately concerning national education; but there would be no need of any legal interference, if parents would do their duty, which is prescribed in the baptismal service. All would then be taught the right way. Children would, if thus trained, be blessed indeed. Let every village, town, and city Churchman copy the above example, and we shall soon see the happy effects of it.

W. M.

July 29th, 1843.

The Bible.

“It is true, but I am not now to insist on this point, that there are dark and deep passages in Scripture, for the exercise, yea, for the humbling, yea, for the amazing and astonishing of the sharpest-sighted readers. But this argues much the pride and vanity of men’s minds, when they busy themselves only in those, and throw aside altogether the most necessary, which are therefore the easiest and plainest truths in it. As in nature, the commodities that are of greatest necessity God hath made most common and easiest to be had; so in religion, such instructions as these now in our hands are given us to live and walk by; and in the search of things that are more obscure and less useful, men evidence that they had rather be learned than holy, and have still more mind to ‘the tree of knowledge,’ than ‘the tree of life.’

“And in hearing of the word, are not they who are any whit more knowing than ordinary, still gaping after new notions, after something to add to the stock of their speculative and discoursing knowledge, loathing this daily manna, these profitable exhortations, and ‘requiring meat for their lust?’ There is an intemperance of the mind, as well as of the mouth. You would think it, and may be not spare to call it a poor cold sermon, that was made up of such plain precepts as these: ‘Honour all men; love the brotherhood; fear God; honour the king;’ and yet this is the language of God—it is his way, this foolish, despicable way by which he guides and brings to heaven them that believe.”—*Leighton on the 17th verse of the 2nd chapter of the 1st Epistle of St. Peter.*

The Second General Epistle of Peter.

ALTHOUGH the genuineness and authenticity* of this Epistle have been doubted by some persons, they have both been satisfactorily proved. There is an evident connection between it and the first Epistle of Peter, both in its design and execution, and

* By a *genuine* book is meant one that is written by the person whose name it bears. By an *authentic*, one in which matters of fact are related as they really happened.

nothing can be discovered in it unsuitable, either to the apostle or to the age in which he lived. From ch. i. 13-15, "*Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed,*" &c., it appears to have been written when the apostle was advanced in age and near his death. It was addressed to Hebrew Christians under persecution, and written, most probably, in the year 65. The apostle warns believers against false prophets who perverted the Gospel, and exhorts them not only to stand fast in the truth, but also to grow in grace. An awful description is given of the burning of the world. What a motive for *all holy conversation and godliness!* The Epistle consists of three parts:—

Part I. the introduction (ch. i. 1, 2).

Part II. an exhortation to those who had received grace to endeavour to improve it (ch. i. 3-21; ii.); a warning against scoffers and impostors, who, he foretells, would ridicule their expectation of Christ's coming (ch. iii. 1-14).

Part III. the conclusion, in which the apostle declares the agreement of his doctrine with that of St. Paul (ch. iii. 15, 16), and repeats the sum of the Epistles (ch. iii. 17, 18).



The Liturgy.

[From Wheatley's Remarks on the Common Prayer]

THE FORM OF SOLEMNIZATION OF MATRIMONY.

The Introduction.

THAT this holy state was instituted by God is evident from the two first chapters in the Bible, Gen. i. 28; ii. 18-24; whence it came to pass, that amongst all the descendants from our first parents, the numerous inhabitants of the different nations in the world, there has been some religious way of entering into this state, in consequence and testimony of this divine institution.

Among Christians especially, from the very first ages of the church, those that have been married have been always joined

together in a solemn manner by an ecclesiastical person. And by several Canons of our Church it is declared to be no less than prostituting one's daughter to give her in marriage without the blessing of the priest. (Concil. Winton, A.D. 1076; Constit. Richardi. Episc. Sar. ann. 1217; Spelm. tom. ii.) Inso-much as some commentators of no small character interpret those words of St. Paul, "*of marrying in the Lord*" (1 Cor. vii. 39), of marrying according to the form and order prescribed by the apostles. But I think those words are more naturally to be understood of marrying one of the same faith; as by the "*dead that die in the Lord*" (Rev. xiv. 13), are undoubtedly to be understood those that die in the Lord. However, it is certain that within the Greek and Latin Churches offices were drawn up in the most early times for the religious celebration of this holy ordinance; but being afterwards mixed with superstitious rites, our Reformers thought fit to lay them aside, and to draw up a form more decent and grave, and more agreeable to the usage of the primitive Church.

Sect. I.—*Of the Rubrics concerning the Banns.*

The word *banns* is of ancient Welsh origin, and means *public proclamation*. Before any can be lawfully married together, the *banns must be published in the church three several Sundays during the time of morning or of evening service (if there be no morning service) immediately after the second lesson*. The design of the Church in publishing these banns is to be satisfied whether there be any just cause or impediment why the parties, so asked, should not be joined together in matrimony.

After the publication of banns, there is a rubric enjoining that marriage shall always be solemnized in the church or chapel where one of the parties dwelleth. And by our own canons, whatever minister marries them anywhere else, incurs the same penalty as for a clandestine marriage. (Canon lxii.) Nor is even a license allowed to dispense with him for doing it. (Canon cii.)

The next rubric relates to the preliminaries to be observed by the parties who come to be married. The Canon lxii. orders that the marriage take place *in time of divine service*; but that practice is now almost, by universal consent, laid aside and discontinued; and the rubric only mentions the *day and time* appointed, which the aforesaid Canon expressly requires to be *between the hours of eight and twelve in the forenoon*: and though even a license be granted, the hours are not dispensed with (Canon cii.); for it is supposed that persons will be serious in the morning. And indeed formerly it was required that the bridegroom and bride should be fasting when they made their matrimonial vow; by which means they were secured from being made incapable, by drink, of acting decently and discreetly in so weighty an affair.

At the day and time appointed, the persons to be married shall come into the body of the church. The custom formerly was for the couple to be placed at the *church door*, where the priest used to join their hands, and perform the greatest part of the matrimonial office. It was here the husband endowed his wife with the portion or dowry before contracted for, which was therefore called *Dos ad ostium ecclesie*—the dowry at the church door. But at the Reformation the rubric was altered, and the whole office ordered to be performed within the church, where the congregation might afford more witnesses of the fact.

The persons to be married shall come into the body of the church *with their friends and neighbours*. These (probably bridemen) are supposed to attend for the purpose of giving their consent to the marriage, and asking a blessing upon it. That *bridemen* were in use among the Jews in our Lord's time is clear from St. John iii. 29. From the Jews the custom was received by the Christians. The woman is to be placed on the left hand of the man ; the reason is, because the right, being the place of honour, is the man's place, which has, by the Latin, Greek, and all Christian Churches, been assigned to the man, as being "*the head of the wife.*" The Jews are the only persons who reverse this order, grounding their practice on Ps. xlv. 9, "*Upon thy right hand did stand the queen,*" &c.

(To be continued).

Miscellanea.

PRAY FOR YOUR QUEEN.

(From the Church of England Magazine).

"Endue her plenteously with heavenly gifts ; grant her in health and wealth long to live ;—and, finally, after this life, may she attain everlasting joy and felicity, through Jesus Christ our Lord. Amen."—*Liturgy*.

PRAY for your Queen : upon your Sovereign's brow

Youth lingers still, nor has experience there

Written her duties in the lines of care ;

The hand that holds fair England's sceptre now

Is but a gentle maiden's ; can it clasp

That mighty symbol with a steady grasp ?

Dark clouds are louring o'er our sunny sky ;

If they should gather, could that fragile form

" Ride on the whirlwind and direct the storm ?"

Wisdom, strength, energy, are from on high ;

Wouldst thou enrich her with these blessings ?—Pray :

One reigns above whom heaven and earth obey.

Pray for your Queen : her's is a woman's heart,

And woman's perils lurk around her way ;

Pleasure may lead her heedless steps astray,

Or flattery soothe when conscience wings its dart.
 Love, that sweet well-spring of domestic joy,
 Scarce rises in a court without alloy ;
 And woman's sorrows may be her's to share :
 Sunshine has beamed upon her path thus far,
 But this bright scene one sudden storm would mar,
 And England's rose might droop, though now so fair.
 Say, wouldst thou shield her from these perils?—Pray :
 Strength shall be granted equal to her day.

Pray for your Queen : for an immortal soul
 Is shrin'd within that bosom. Could we see
 Time by the brightness of eternity,
 A shade across life's pageantry would roll ;
 Then we should know how perilous is power,
 Not bounded by the limits of life's hour :
 Its deeds are stamp'd on history's open page ;
 Nor there alone—a tablet is on high,
 Before the Almighty's pure and holy eye ;
 That record fades not by the touch of age,
 And she must hear its witness. Christian, pray,
 That joy be written there in heaven's bright ray !

The Papists have often endeavoured to overthrow the Reformation by secret plots and conspiracies. So there were many plots against the life of Luther. The Papists were engaged in contriving to dispatch him, and to put him out of their way ; and he, as he was a very bold man, often very much exposed himself in the cause of Christ, yet they were wonderfully prevented from hurting him, and he at last died in his bed in peace. And so there have been, from time to time, innumerable schemes laid for the overthrow of the Protestant religion ; among which that which seems to be the most considerable was in the time of King James II. of England, which is within the memory of many of us. There was then a strong conspiracy between the King of England and Louis XIV. of France, both Papists, to extirpate the northern heresy, as they called Protestantism, not only out of England, but out of all Europe, and had laid their schemes so that they seemed to be almost sure of their purpose. They looked upon it, that if the Reformed religion were suppressed in the British realms and the Netherlands, they should have easy work with the rest ; and just as their matters seemed to be come to a head, and their enterprise ripe for execution, God, in his providence, suddenly dashed all their schemes in pieces by the revolution, at the coming in of William and Mary, by which all their designs were at an end ; and the Protestant interest was more strongly established by the crown, England being established in the Protestant house of Hanover, and a

Papist being by the constitution of the nation for ever rendered incapable of wearing the crown of England. Thus they groped in darkness at noonday as in the night, and their hands could not perform their enterprise, and their kingdom was full of darkness, and they gnawed their tongues for pain.—*Edwards.*

BETHLEHEM.

In the church of the Nativity, which forms part of the convent of the Nativity, and which is held in peculiar sanctity, there is a star in the floor immediately under that part of the heavens where the star of Bethlehem became visible to the wise men, and, like it, directly above the grotto or place of the nativity in the church below. This grotto is of small dimensions, and not very lofty; the entrance to it is by a flight of narrow steps, and the roof is supported by a single column. The altar, above which massive silver lamps are kept continually burning, is rich; it is erected over the spot where Emmanuel, having laid aside his glory, first appeared in human nature. This spot is indicated by a circle of agate and jasper, surrounded with a silvery glory, with the following inscription:—"Hic de Virgine Maria Jesus Christus natus est." In a crypt on one side, into which there is a descent of one or two steps, is exhibited the manger, now entirely composed of white marble, but retaining its supposed original form, upon which stand large silver candlesticks, with wax tapers constantly lighted. In a recess is a fine painting representing the offerings of the wise men of the east; this picture is enclosed in a handsome silver frame. Immediately opposite is another altar illuminated like the former.—*Bible Illustrations by Finden.*

HOW TO OCCUPY AN ACRE OF LAND.

Plant potatoes on one half, and wheat on the other; the potatoe land is left in excellent condition for wheat the following year; reserving a small piece for onions, cabbages, lettuces, &c., alternately. The produce, on an average, would be as follows:—Between four and five coombs (of four bushels each) of wheat, with litter for his pig; the haulm (stubble) would furnish him with fuel to heat his oven; 150 bushels of potatoes, besides other vegetables; which, after using as many potatoes as may be wanted for his family, with his bran, and a small quantity of corn, would fatten him three or four pigs in the year; and thus, as he would live more on animal food and vegetables, he would not consume half the quantity of flour, which now constitutes nine-tenths of his subsistence. If he were to pursue this plan, the greater part of his crop would be consumed upon his land, which would continue to improve it. His rent would be always ready, and he would be able to give more for his land than any farmer in the county. Take a view of him

after his day's work; see him employed in his garden, his wife assisting; his children weeding; another employed in carrying the refuse to their pigs; a little one prattling beside the father, till the dusk of evening calls them to their repose. Rudely as I have drawn it, to me the picture is delightful; and all this might be effected to the benefit of the landlord, as well as that of the community at large.—*British Farmer's Magazine.*

THE INFIDEL'S TEST.

In the United States of America infidelity found an active champion in the well-known Colonel Allen, who made an open profession of his disbelief in revealed religion. It appeared that a daughter of the Colonel, to whom he was much attached, fell sick. During the progress of her illness, Dr. Elliot was one day dining with the Colonel, and after dinner, having adjourned to the Colonel's library, some infidel and deistical publications were introduced by the Colonel to the Doctor's notice. While they were occupied in looking at them, a servant came to announce to the Colonel that an alarming change had taken place in his daughter, and that his presence was required in her bed-room. Thither he went, accompanied by Dr. Elliot. As he approached her bedside, she took his hand and said, "Father, I feel that my end is drawing near. Tell me, I entreat you, am I to believe what you have taught me, or what I have learned from my mother?" The mother was a sound and sincere Christian, and had spared no opportunity in instilling Christian truths into the mind of her child. The father paused for a moment; he fixed his eyes on his dying child; his countenance changed; his frame was observed to be convulsed to the very centre; while his quivering lips could scarce give utterance to the words—"Believe, my child, what your mother has taught you!" The struggle was too great—the conflict between the pride of human reason and the swelling of parental affection in the heart was more than he could bear, and even over his stubborn mind truth prevailed.—*American Paper.*

BAROMETRICAL FLOWERS.

The habits of flowers are very curious. Some are very excellent barometers, and afford a certain means of telling the state of the atmosphere. Most of the bulbous-rooted flowers contract or close their petals at the approach of rain. The African marigold indicates rain, if the corolla be closed after seven or eight in the morning. The common bind weed closes its flowers on the approach of rain; but the *anagallis arvensis*, or scarlet pimpernel, which is commonly called shepherd's weather-glass, is the most true in its indications, as the petals constantly close on the least humidity of the atmosphere. Barley is also singularly affected by the moisture or dryness of the air. The awns are furnished with stiff points, all turning to one end, which

extend when moist, and shorten when dry. The points, too, prevent their receding, so that they are drawn up or forward; as moisture is returned, they advance, and so on; indeed, they may be actually said to travel forwards; and if you place one of these awns in the grass, you will find that in a few days it has either advanced or receded from the point at which you placed it. You may also make excellent barometers from the capsules of the geranium. Fasten the beard, when fully ripe, upon a stand; and it will twist itself, or untwist, according as the air is moist or dry.—*Parley's Magazine for Boys and Girls.*

Treasury.

“I BELIEVE IN THE COMMUNION OF SAINTS.”

I am fully persuaded of this as of a necessary and infallible truth, that such persons as are truly sanctified in the Church of Christ, while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and taking up their habitations in them: that they partake of the care and kindness of the blessed angels, who take delight in the ministration for their benefit; that, beside the external fellowship which they have in the word and sacraments with all the members of the Church, they have an intimate union and conjunction with all the saints on earth, as the living members of Christ. Nor is this union separated by the death of any; but as Christ, in whom they live, is the Lamb slain from the foundation of the world, so have they fellowship with all the saints which from the death of Abel have ever departed in the true faith and fear of God, and follow the Lamb whithersoever he goeth. And thus I believe in *the communion of saints*.—*Pearson on the Creed.*

The spirit of devotion should be our great aim. We are indeed buried in sense, and cannot possibly attain or improve this spirit but by proper means: yet these means are to be adapted and varied to character and situation. I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting everything that passes in my house and affairs with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If

I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder and injure and ruin each other." This is the language of a real Christian. But instead of such a spirit as this among the great body of tradesmen professing themselves religious, what do we see but a driving, impetuous pursuit of the world! and, in this pursuit, not seldom mean, low, suspicious—yea, immoral practices?—*Cecil*.

Our burden which pressed us to hell being taken 'off, is not all that is left for us to suffer or to do as nothing? Our chains which bound us over to eternal death being knocked off, shall we not walk, shall we not run in his ways? O! think what that burden and yoke was which he hath eased us of—how heavy, how insupportable it was! and then we shall think what he so truly says, that all he lays on us is sweet—his "yoke is easy, and his burden is light." O! the happy change, to be rescued from the vilest slavery, and called to conformity and fellowship with the Son of God.—*Leighton*.

Precious, inestimably precious, by all the conditions that can give worth to any; by rareness, and by inward excellency. Rare he is, out of doubt; there is not such a person in the world again; therefore he is called by the same prophet (Isa. ix. 6), *Wonderful*, full of wonders: the power of God and the frailty of man dwelling together in his person; *the Ancient of days* becoming an infant; he that *stretched forth the heavens*, bound up in swaddling-clothes in that his infancy, and in his full age stretched forth on the cross; altogether *spotless* and *innocent*, and yet suffering not only the unjust cruelties of men, but the just wrath of God his Father: the *Lord of Life*, and yet dying! His *excellency* appears in the same things, and that he is the Lord of Life, God *blessed for ever*, equal with the Father; the sparkling brightness of this precious Stone is no less than this, that he is *the brightness of the Father's glory* (Heb. i. 3); so bright, that men could not have beheld him appearing in himself; therefore he veiled it with our flesh; and yet through that it shined and sparkled so, that the Apostle St. John says of himself and of those others who had their eyes opened, and looked right upon him, *He dwelt among us*, and he had a tent like ours, and yet through that *we saw his glory as the glory of the only-begotten Son of God, full of grace and truth* (John i. 14)—the Deity filling his human nature with all manner of grace in its highest perfection.—*Leighton's Commentary on the First Epistle of Peter* (chap. ii. ver. 6).

Mark pride, however it may seem to soar aloft in profession at present, and you shall find it at last laid in the ditch of error or profaneness; this is the bed God hath made for it, and it

must lie there where God hath appointed its lodging. It is very necessary such men should be left to be bewildered, and so put to shame; that when their understanding returns to them (if God have such mercy in store for them) they may, with Nebuchadnezzar, bless the Most High, and acknowledge him at their return, whom they neglected so unworthily at their setting forth. O! take heed, therefore, of pride, which will soon make thee a stranger at the throne of grace. Pride takes little delight in begging; it turns humble prayer for truth into a busy, stickling, and ambitious disputing about truth; there is honour to be got here; and thus many, to get a victory, have lost truth in the heat of the battle. Lay this deep in thine heart, that God, which gives an eye to see truth, must give a hand to hold it fast when we have it: "*Quas habemus ab eo, tenere non posuimus sine eo.*" (Bern.) What we have from God, we cannot keep without God; keep, therefore, thy acquaintance with God, or else truth will not keep her acquaintance long with thee. God is light; thou art going into the dark as soon as thou turnest thy back upon him. We stand at better advantage to find truth, and keep it also, when devoutly praying for it, than fiercely wrangling and contending about it. Disputes royle the soul and raise the dust of passion; prayer sweetly composeth the mind, and lays the passions which disputes draw forth; and I am sure a man may see further in a still clear day, than in a windy and cloudy. When a person talks much, and rests little, we have great cause to fear his brain will not long hold; and truly when a person shall be much in talking and disputing about truth, without a humble spirit in prayer to be led into it, God may justly punish that man's pride with a spiritual frenzy in his mind, that he shall not know error from truth.—*Gurnall*.

"The soul of the diligent shall be made fat." (Prov. xiii. 4). You are concerned for having no more grace. What is the reason? Perhaps you are indolent, careless, and unfaithful. And though you have no warrant, even for an hour, to live, yet unreasonably you suppose you have time enough; therefore you are not serious, diligent, and fervent in prayer, for sufficient strength to be always prepared, and have boldness in death. No wonder if you do not immediately resist sin, that it grows strong, and you always are weak and discouraged. And how can you expect to receive more grace, if you do not faithfully improve what little you have? If you would but diligently and faithfully apply yourself to the word and prayer, God would certainly not be wanting on his part to fulfil his promises, and give you enough; but not otherwise; for it is well to be observed, that we must know it once for all, that there is no such thing as making any progress in grace, and carrying our point, unless we are mindful of ourselves, watching and praying against all sins, and whatever may be an hindrance, on the one hand;

and following with all diligence that which is good, and what may be a furtherance, on the other. It is not enough to use some, but we must use all diligence; and according as our grace is increased, our diligence must increase also, since it goes against the stream.

“Well to resist the sinful power,
Requires a strong restraint;
We must be watchful every hour,
And pray, but never faint.”

Bogatky's Golden Treasury.

Poetry.

SONNETS BY WILLIAM PRESCOTT SPARKS, ESQ.

DEVOTIONAL EXCITEMENTS.

THE aids which heaven-directed Art supplies
Glad is the heaven-aspiring soul to own,
Of choral swell and pealing organ tone,
To break the spell that on man's spirit lies,
And bid it soar unfettered to the skies.
Yet, in such high excitement, can the breast
Yearning for that which fades not, find its rest,
When with the sound too oft the influence dies?
Far more enduring hath the spirit of praise
Been in my heart, from simplest melodies
In some low village church, where artless lays
By childhood sung, blent sweetly with the breeze,
And Nature mingled with my grateful prayer
The perfume of wild flowers and summer air.

WORSHIP.

O wondrous hour! when heaven to earth comes down,
And God, in temples reared by human hands,
Revealed, and waiting to be gracious, stands!
Wouldst thou his favour should thy service own,
To whom all thoughts are bare, all secrets known?
Pause ere thou enter—at the threshold leave
All chance desires thy fancy loves to weave,
And bear before him this desire alone—
“Lord, lift thou up thy countenance on me!”
So shall his grace, upon thy soul reflected,
Thy light of life, thy hope's fulfilment be,
And God shall with thee from the temple go;
While such as kneel with hearts to earth directed,
Nought beyond earth shall either hear or see—
Heaven a vain dream, God's worship empty show.

TRUST IN GOD.

My soul would ever wait upon thee, Lord !
 And through thy service seek its final rest ;
 Nor e'er, in conflict with its foes distress'd,
 When faint the light that shines upon thy word,
 And small the aid thou seemst to afford,
 Would of the blessed thought be dispossess'd,
 That such as trust thee most do serve thee best.
 On faith begirt with darkness shall be pour'd
 The day-spring from on high, if to the end
 It waits, believes, and loves. The sunbright hour
 May paint, but night unseen sustains the flower ;
 And light from God's revealed face may send
 Joy to the soul ; but joy will last in heaven,
 If patience, hope, and trust on earth be given.

THE FAITHFUL SERVANT.

The Master's voice hath called to thee, belov'd,
 Whom thou didst serve so long, and love so well ;
 And thou the sudden summons hast approv'd,
 And with a gentle smile bade earth farewell,
 Within his many-mansion'd house to dwell !
 Steadfast in all that thy high lot behoved,
 No fragment of thy life ungather'd fell,
 And hence thou couldst not be too soon removed.
 Blessed ! whose heart was open to receive
 The aid that kept thee fast at duty's side ;
 Leaving for nought the world could take or give
 The patient footsteps of the Crucified :
 Alive to God, ere thou with him didst live,
 And dead to earth before thy body died.

Calendar:

SEPTEMBER.

Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.	
		1st Lesson	2d Lesson	1st Lesson	2d Lesson
3	12 Sund. aft. Trin.	2 Kgs. 10	Matt. 4	2 Kgs. 18	Rom. 4
10	13 Sund. aft. Trin.	2 Kgs. 19	Matt. 11	2 Kgs. 23	— 11
17	14 Sund. aft. Trin.	Jer. 5	— 18	Jer. 22	1 Cor. 2
21	St. Matthew	Ecclu. 35	— 22	Ecclu. 38	— 6
24	15 Sund. aft. Trin.	Jer. 35	— 25	Jer. 36	— 9
29	St. Mich.	Gen. 32	Acts a 12	Dan. b 10	Jude c

a To ver. 20.

b Begin ver. 5.

c Ver. 6 to 16.

Ember days, 20th, 22nd, 23rd.

W. E. Painter, 342, Strand, London, Printer.

THE VILLAGE CHURCHMAN.

No. LXX.]

OCTOBER, 1843.

[NEW SERIES.



ST. DAVID'S.

Cathedral Institutions.

THE CHURCH IN WALES.

(Concluded from page 194).

ALTHOUGH the Church of Rome endeavoured to force upon the Welsh clergy and laity those views which are peculiar to herself, yet that attempt was vigorously resisted, and, in the main, effectually withstood.

The following prayers, which were used in the principality in the beginning of the fifteenth century, establish the orthodoxy of the Welsh Church :—

“ PRAYERS TO CHRIST.

“ ‘ O Jesu, who art the true liberty of the angels of the highest paradise, remember the sorrows which thou didst suffer, when all thine enemies, like savage lions, stood around thee, bearing false witness against thee, reviling, buffeting thee, and spitting in thy face, shamefully treating thee in many ways, by word and

deed. O Lord Jesus Christ, for the sake of the many sufferings inflicted on thee by thine enemies, deliver me, I beseech thee, from mine enemies, visible and invisible, and keep me under the shadow of thy wings, that so I may obtain protection and eternal salvation. Amen.

“ O Jesu, the only Son of the Father Most High, and the image of his existence, remember how lowly thou wast when thou saidst, *Father, into thy hand I commend my spirit!* and that though thou wast pure, yet was thine heart wholly broken, when with a loud cry thou didst proclaim the mystery of thy grace—*It is finished!* That thou didst redeem us by thy death, blessed Lord Jesus, I beseech thee, by the bitterness of thy death, as thou art the great King of heaven and earth, so guide me safely that I may resist my three enemies, the devil, the world, and the flesh: and grant that I may live to thee, and be dead to them; and take thou my spirit into thy protection, that so at my last hour I may attain to joy eternal. Amen.”

“ No doubt we shall be accused by some for having in the above extracts selected the most orthodox passages in favour of the religion of the Welsh, without at the same time referring to their errors. We readily admit that shades of errors are discernible in some of their productions; but, whilst they generally exhibit such correct and scriptural views of the most important doctrines of the Gospel, we can hardly suppose that they ever attached any real belief to those extravagancies. After the Papists had intruded into the churches of Wales, their superstitions would in a degree naturally affect some of the population. Nevertheless, if, at the same time, we find them propounding doctrines at variance with Popery, we are satisfied that the spirit of their ancient Church was not yet extinct among them. Such was the spiritual darkness of those days, that the poor and oppressed Welsh could never have learned and promulgated the evangelical truths contained in their writings, if they had not kept themselves throughout as a distinct religious community. When we reflect that the Romish party made no attempt to subject them to martyrdom, notwithstanding their unequivocal exclamations against Popery, we infer that the hold of Protestantism in Wales was not inconsiderable. Passages occur in the writings of the Bards, which denote that Romanism, so far from comprehending the whole population, was, on the contrary, regarded as a mere exotic sect: for instance, David ap Gwilym addresses a nun thus—

‘For Mary’s sake, cease from thy beads,
And the religion of the *monks of Rome.*’

“ And in another poem on ‘Lent,’ he says—

‘The man with the beads
Is a religious anchorite *from Rome.*’

"Perhaps the Archbishop of Canterbury had this circumstance in view, when, in the articles sent to Llewelyn, Prince of Wales, A.D. 1281, he declares England, as distinguished from Wales, to be 'under the *special* protection of the see of Rome.' Indeed, that eminent Welsh clergyman, John Kent, appears to have protested no less earnestly against Popery between the years 1420 and 1470, than Martin Luther did a century later; yet, notwithstanding his clerical function, no cognizance was taken of his conduct. His enemies doubtlessly 'feared the people, for all held John as a prophet.' "•

It is not improbable that the "live coal" which kindled the grand Reformation was taken "from off the altar" of the ancient British Church. Wickliffe may have first imbibed his religious principles in Wales, for, according to some, he was subsequently induced to take refuge from the persecution of his enemies, in the county of Monmouth, where also was situated the favourite abode of his patron, John of Gaunt, Duke of Lancaster. Whether this be so or not, one thing is quite clear, namely, that the Welsh, or ancient British Church; nobly resisted the encroachments of Popery, both on her discipline and doctrine, down to the reign of Henry VIII., when the English, who had been waiting for an opportunity, united with the Welsh in claiming their ancient independence, and unequivocally decided that "the Bishop of Rome hath no jurisdiction in this realm of England."

St. David's.

St. David's was constituted a metropolitan see of the British Church in the sixth century. The other Welsh sees, Llandaff, Bangor, and St. Asaph, were suffragans to it. When it lost its metropolitan rank, it became, together with those three, suffragan to the see of Canterbury. The original seat of the archbishop was at Caerleon, which was removed to St. David's somewhere between A.D. 550 and 609, when St. David held the see. As to the cathedrals before the present, nothing is recorded. Brown Willis states, "that in the year 1176, when Peter de Leia became bishop of the see, the cathedral had been so much ruined by the incursions of the Danes and other pirates, that it was thought right to take it down and rebuild it," which this bishop accordingly did. In 1180 he commenced a new one on its site, finished by his successor, and also dedicated it to St. Andrew and St. David, which forms the larger part of the present cathedral. It is cruciform, consisting of a nave, with aisles extending nearly the whole length of the building, a choir and chancel, north and south transepts, and a tower rising from the intersection of the nave and transepts, and surmounted by pinnacles at the angles.

"The Church of England independent of the Church of Rome in all Ages." London: Painter.

Compared with most of our English cathedrals, St. David's is not worthy of a name, though it contains many features of architectural interest.

The dimensions are as follows :—

	FEET.
Length from E. to W.....	290
Length of nave.....	124
Length of choir and space beyond it.	80
Length of transept	120
Breadth.....	76
Height	46
Height of tower	127

The present Bishop is the Right Rev. Connop Thirlwall, D.D., consecrated A.D. 1840. .

THE COLLECT FOR PEACE.

By the evangelical prophet Isaiah the Redeemer of the world was announced as the "Prince of Peace:" when attendant angels proclaimed his advent in the flesh, it was with the promise of "peace on earth, good-will towards men:" and in his last conversation with his disciples, this was, as it were, the Lord's dying legacy, "Peace I leave with you, my peace I give unto you."

After such a commendation from Him to whom all things are naked and open, it is but right that we should include amongst our earliest and most earnest prayers, when assembled in the sanctuary, a petition for the boon to which so great a distinction is attached. In the words of Bishop Sparrow, our blessed Saviour "prayed for peace, paid for peace, wept for it, bled for it. Peace should therefore be dear to us; all kinds of peace, outward peace and all: for if there be not a quiet and peaceable life, there will hardly be godliness and honesty." So strongly impressed were the early Christians with the importance of such a supplication, that, according to St. Chrysostom, the Greek Church prayed thrice for peace in the daily service; and the custom of the Latin Church was to pray for the same blessing twice. The collect for peace which we use in the morning service is taken, with a little expansion of the sentiment, from the "Sacramentary" of Gregory the Great, written more than 1,200 years ago.

"I make peace," saith the Lord, by the mouth of Isaiah (xlv. 7); and by St. Paul (2 Cor. xiii. 11) he is called the God of love and peace: it is, therefore, in strict adherence to the language of Scripture that we call upon God as the author of peace and lover of concord. In whatever point of view we regard this inestimable blessing, God will be found to be the author of it. For national, or social, or domestic peace, we

look to the influence of the grace of Him who "maketh men to be of one mind." If mankind were abandoned by him to the workings of their own natural tempers, we might say with the apostle, "without are fightings, within are fears."

But in a more important sense still is God the author of peace. Man by transgression had estranged himself from Him, and everlasting banishment from his presence must of necessity be the doom of the offending creature; but through the influence of redeeming love, that wall of separation has been broken down—"being justified by faith, we have peace with God, through our Lord Jesus Christ." Through the power of his grace we lay down the arms of our rebellion, and submit ourselves to his mild sceptre, and thenceforward peace regains her throne in the believing heart.*

In no less agreement with the terms of God's holy word is the language of the collect which follows—"in knowledge of whom standeth our eternal life." "This (says our Saviour himself) is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." It is right that we should have just apprehensions of the holiness and the justice of God, that we may dread to offend by the commission of sin, which is so hateful to him, and against which his wrath is so positively revealed; but it is in his attribute of love, in the exercise of his grace in Christ, that it most nearly concerns us to know him. "I, even I, am the Lord; and beside me there is no Saviour." In experimental acquaintance, therefore, with him who died for all, stands our hope of everlasting life. Not to know that Saviour, or only to know him by the formality of mere outward profession, is to ensure the alternative of what a true faith in his blood has purchased—eternal death.

In the collect before us it is correctly stated, that the service of God is perfect freedom. The service of sin, Satan, and the world is the heaviest bondage—a galling chain, an oppressive yoke, too grievous to be borne; but in the service of God there is freedom from the upbraidings of conscience—an exemption from the terrors of despair. There is also joy and delight in the performance of the duties which the service of God requires: the Sabbath is a season of rejoicing to the believing spirit, and the services of the sanctuary are a refreshment and comfort to the soul. But in making this acknowledgment in the scriptural words of our liturgy, how earnestly does it become every worshipper to consider whether his heart responds to the sentiment which his lips pronounce. The listless look, the unconcerned demeanour, the unhumiliated spirit, the formal, voiceless act of prayer, do in reality bespeak the absence of that feeling which constitutes the perfect freedom of the refreshing service of God.

In supplicating our heavenly Father, in the words of this

excellent and comprehensive prayer, for his defence and succour in every season of peril, we profess ourselves to be his humble servants. In the temper of the renewed Christian there is engrafted that meekness and humility which ever makes him feel distrustful of himself, and to rest his hopes of acceptance and salvation only upon the free and undeserved mercy of his God. When conscious of our weakness, we will pray with the greater fervency to the fountain of strength : throwing ourselves wholly upon God and his grace, we will give him the glory of all the peace and joy of which we are allowed to be made partakers.

Exposed every day and hour to the most fearful perils—perils against which the most righteous of the old time were not always able to stand—we shall discern and acknowledge the appropriateness of the petition, that God would defend us in all assaults of our enemies. Not *from* their assaults, because it is often good for us to be tried and afflicted ; trouble, sorrow, need, sickness, and other adversity, are necessary for the purification of our carnal hearts. But we pray for his almighty defence in those assaults, that when they do overtake us, when “the enemy cometh in like a flood,” “the Spirit of the Lord may lift up a standard against him.”

And not only do we pray for deliverance from danger when it comes, but we pray also against the apprehension of it—“that we may not fear the power of any adversaries.” Although there be continually about us that apprehension which will induce watchfulness and caution, it will never in the real Christian degenerate into slavish terror : “perfect love casteth out fear ;” and he will, strong in the defence of the Lord God, go forth to every encounter willing and able to “fight the good fight of faith.” Surely, stedfastly, trusting in his defence, he faints not, nor is weary with the duration of the combat ; but severe as may be the passing trial, he confides in the promise of final victory.

In the petitions which we offer to the throne of grace in the words of our inestimable Liturgy, we are never permitted to overlook the source from which our help is derived and our hope cometh : through the might of Jesus Christ our Lord we are taught to look for our deliverance in danger, and for an answer to our prayers. Established in that faith, “who shall lay anything to the charge of God’s elect ? Who shall separate us from the love of Christ ?” “In all these things we are more than conquerors through him that loved us.”

Such is the scriptural tenor of the collect for peace, as used in the morning service ; the corresponding prayer at evening service embraces substantially the same petitions, referring, however, more particularly to inward peace—to a freedom of conscience from the alarm which a sense of unforgiven sin must induce. In this excellent prayer we are taught to supplicate that blessing from God, as the author of “all holy desires, all good counsels, and all just works ;” and in petitioning for peace we are in-

structed to regard it as a boon "which the world cannot give," and which, blessed be God, the world, with all its chances and changes, can never take away.

Yet it is only they whose "hearts are set to obey God's commandments"—who are fixed and resolved to do his will—who can hope or expect this completeness of inward peace. Whatever may be our condition in the world, we cannot expect to "pass our time in rest and quietness," unless we are possessors of that genuine faith which is evidenced by an obedience to the law of God; and all our hope of acceptance, and of the peace with which it is accompanied, is, as we are instructed in this collect to acknowledge, "through Jesus Christ our Saviour."

But while we pray for peace, we must be lovers of peace ourselves; our feelings and conduct must agree with the petitions which we offer up. In the meek spirit of Christianity, we must, "as much as in us lies, live peaceably with all men;" and by obeying the will of God, imitating the example of Christ, and following the motions of the Holy Spirit, we will ensure that reconciliation with the Triune Majesty which constitutes the only bond of earthly peace—the only hope of "quietness and assurance for ever."

C. R.

THE CHURCHWARDEN.

THE OFFICE OF CHURCHWARDEN—IS IT NOT AN HONOURABLE OFFICE?

It is an ancient and an honourable office to which you are called as the constituted guardians of the sanctuary; and much as I have heard of the spirit and purpose which has here and there dictated the recent election of churchwardens, I will not suffer myself to conceive so ill of any of you as to suppose you can have so belied your solemn declarations before God and his Church as to be parties to any such stipulation as has been reported of you. Every principle of charity and respect forbids my believing that you would so trifle with the solemnities of truth and duty as to take office on the understanding, whether tacit or expressed, which has been injuriously vaunted of you—the understanding that you would evade its sacred obligations and make your trust a nullity. This would be to tread in the steps of the worst of men in the worst of times, in the ancient commonwealth of Israel, of whom inspired testimony has recorded to their shame, that they "sold themselves to work wickedness." Gentlemen, there are difficulties incident to every place and relation among men. They are part of the discipline by which it has seemed good to the Divine wisdom to try our principles and to prove our faithfulness in His service. If, in the execution of your duty as churchwardens, you should have to encounter such, you will only aggravate their painfulness by seeking or consent-

ing to evade them. The closer you keep to your declared vows, as registered this day within the hallowed precincts of God's house, the greater the security for your peace. If there is anything obnoxious in asking for a rate, the fault is not with you; you are not responsible for that. You are not the framers, you are simply the administrators of the law. The parishioners may blame the Ecclesiastical Courts, as having fastened this burden upon them. Were it even so, the fault is in no way with you. But you will do well to rectify this misconception; to tell them that the burden of which they complain does not rest on ecclesiastical law, but on what in all other matters they are wont to respect—on custom; on the common law of England; on multiplied, and various, and successive statutes. Neither is it, you may tell them, an obligation of yesterday, but one acknowledged by a long line of authorities, from the reign of Edward I. to the present day—from before the time of Lord Coke to the judges at this hour. Whether or not it is expedient that it should be modified or repealed, is totally a different question, which we may be well content to leave to the determination of the Legislature; and I for my part should rejoice to see the Legislature occupied in its equitable and final adjustment. But so long as it exists, it must be vindicated and upheld, or we shall establish a principle easily transferred to other, whether real or imaginary, grievances—a principle, however, incompatible with the maintenance of civil society—a principle subversive of all rule and government in the State—a principle which would virtually place the law at the caprice of political or sectarian hostility, and abandon it to the precarious favour and respect of every man's private judgment.—*From Archdeacon Musgrave's Charge, delivered in June, 1842.*

ADVANTAGES OF SUNDAY SCHOOLS.

(*Abridged from Taylor's "Life of Heber"*).

HEBER's solicitude for the welfare of his parishioners was not confined to the relief of their temporal wants; he was deeply interested in the promotion of their best, their eternal interests. Wisely considering the importance of education to the young, he instituted a school in the village of Hodnet, provided suitable teachers, and gave as much time to it as he thought desirable.

Amongst the many instances of the good resulting from these labours was the following interesting case:—An old man resided in the parish who had been a notorious poacher nearly all his life, and who, through the combined influence of his irregular habits and depraved associates, had settled down into an irre-

ligious old age. He was a widower, had survived all his children, and shunned all society. The sole inmate of his cottage was a grandchild, in whom were bound up all the sympathies of his rugged nature, and on whom he lavished the warmest caresses. When he permitted little Philip to attend the rector's school, some one expressed surprise at this unaccountable departure from his usual line of conduct. "Why not? (was the old man's reply); do you think I wish Philip to be as bad as myself? *I am black enough, God knows!*" He was shortly taken ill and confined to his room; his complaint was a very painful one, and might probably be of long continuance. A neighbour suggested that his little grandson should read to him. At first he listened languidly and carelessly—by and by, however, with more interest, until he became deeply concerned for his soul. Convictions of guilt flashed on his mind, and he anxiously desired to see Mr. Heber. Immediately on hearing, the rector paid him a visit. As the old man lay on his bed near the trellised window of his cottage, the marked lines of his naturally hard and coarse countenance were strongly developed by the strong light which fell upon him. Aged and enfeebled as he was, he seemed fully alive to what was passing, "and I had (says an eye-witness) leisure to mark the intense anxiety with which he gazed on his spiritual comforter, weighing every word which fell from his lips. The simple phraseology of Heber's style, the facility he possessed of making himself understood by the poor, and the manner in which he delicately, but faithfully and affectionately, adverted to the fundamental points of our holy religion, struck me forcibly; while little Philip stood on the other side of the bed, his hand locked in his grandfather's, his bright blue eye dimmed with tears, looking anxiously from one face to another, evidently aware that some misfortune awaited him, though unconscious to what extent."

Soon after this the old man died, in a state of mind so calm, so penitent and resigned, that, said Heber, "I feel myself cheered in my labours whenever I think of it."

Heber officiated at the funeral; and, says the narrator, "I shall never forget, I never wish to forget—if I were cast to-morrow on a desert island it is one of the few things I should wish to remember of the world I had left behind me—the air, the manner, the look, the expression of hope, and holy joy, and steadfast confidence, which lit up Heber's countenance as he pronounced the passage in our excellent ritual, 'O Father, raise us from the death of sin into the life of righteousness, that when we shall depart this life we may rest in thee, as *our hope is this our brother doth.*'"

H.

THE BLESSED COMMUNICANTS.

Off at "the table spread"
 They were partakers sweet,
 And lov'd, through faith, their vows
 Sincerely to complete.

Oft did they kneel and pray,
 Where many a one before
 Devoted to his God
 Had been—tho' now no more!

Oft had they witness'd love
 In many a token there—
 And joyous 'twas to them
 God's power to declare!

But now their faithful times
 Are long for ever past,
 Yet the blessing that was theirs
 Joy o'er their death-beds cast.

Reader! art thou a man
 Of faith and prayer like these?
 On!—in thy prowess, on!
 And seek thy God to please.

What if thou rest not now,
 At last true rest shall be
 Eternal as the climes
 In which the saints shall be!

Dost thou neglect thy God?
 Amend!—or else be sure
 Thy recreant hopes shall fail,
 While better ones endure.

Redemption, then, the chief of the works of God, is begun, carried on, and completed by grace. Every part of it, from its commencement in the councils of eternity, to its ultimate consummation in the everlasting blessedness and glory of the redeemed, when the top-stone shall be brought forth with shoutings, crying "Grace, grace, unto it!" originates in grace, and is applied by grace—the free unmerited favour of God. The believer is elected by grace (Rom. iv. 5). He is predestinated to his adoption, to the praise of grace (Eph. i. 5, 6). He is called by grace (Gal. i. 15). He believes through grace (Acts xviii. 27). He has redemption and forgiveness by grace (Eph. i. 7). He is justified by grace (Rom. iii. 24; Titus iii. 7). He is, in all respects, under grace (Rom. vi. 14). He is what he is by grace (1 Cor. xv. 10). He serves God by grace (Heb. xii. 28). He labours in the service of God by grace (Heb. xiii. 9). He has his conversation in the world by grace (2 Cor. i. 12). His heart is established by grace (Heb. xiii. 19). He is upheld by grace (2 Cor. xii. 19). He is an heir of grace (1 Peter iii. 7). He has

good hope through grace (2 Thess. ii. 16). His reward is by grace (Rom. iv. 4). Grace shall be brought to him at the revelation of Jesus Christ (1 Peter i. 13). The grace of God bringeth salvation to him, and teacheth him (Titus ii. 11). In one word, he is saved by grace (Eph. ii. 5-8). Such is the operation of grace in respect to those who are the subjects of it, for whom it was from eternity deposited in their glorious Head. He "hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before the world began" (2 Tim. i. 9). And by him we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. Thus, as sin hath reigned unto death, even so grace hath reigned through righteousness unto eternal life by Jesus Christ our Lord. And he who does not know that the righteousness of God is, to them that believe, a "gift," a "free gift," a "gift by grace" (Rom. v. 15-17), and who has not received that righteousness, has neither part nor lot in the great salvation. He is a debtor to do the whole law, and is under the curse. He is opposed to the solemn declaration of the Spirit of God—"the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—*Haldane's Evidences*, second edition.

From the scheme of man's redemption we learn that sin must be something far more hateful in its nature, something of a deeper malignity, than is generally understood. It could be no inconsiderable evil that could require such a remedy as the humiliation of the second Person in the Godhead. It is not to be supposed that any light cause could move the merciful Father of the universe to expose even an innocent man to unmerited sufferings. What must be the enormity of that guilt which God's mercy could not pardon till the only-begotten Son of God had undergone its punishment! How great must be the load of crime which could find no adequate atonement till the Son of God descended from the bosom of the Father, clothed himself with flesh, and, being formed in fashion as a man, submitted to a life of hardship and contempt, to a death of ignominy and pain! God hath warned us that the enquiry into every man's conduct will be public, Christ himself the Judge, the whole race of man and the whole angelic host spectators of the awful scene. Before that assembly every man's good deeds will be declared, and his most secret sins declared. As no elevation of rank will then give a title to respect, so no obscurity of condition shall exclude the just from public honour, or screen the guilty from public shame. The sentence of every man will be pronounced by Him who cannot be merciful to those who shall have willingly sold themselves to that abject bondage from which he died to purchase their redemption; who, nevertheless, having felt the power of temptation, knows how to pity them that have been tempted; by Him, on whose mercy contrite

frailty may rely—whose anger hardened impenitence must dread. To heighten the solemnity and terror of the business, the Judge will visibly descend from heaven, the shout of the archangels and the trumpet of the Lord will thunder through the deep, the dead will awake, the glorified saints will be caught up to meet the Lord in the air, while the wicked will in vain call upon the mountains and the rocks to cover them. It may be said of the Holy Spirit what Christ has said of other spirits, “by his fruits ye shall know him.” “The fruit of the Spirit is love;” love of God from a just sense of his perfections, love of man as created in the image of God;—“joy;” a mind untroubled and serene amidst all the discouragements and vexations of the world;—“peace;” a disposition and endeavour to live peaceably with all men;—“long-suffering;” a patient endurance of the evil qualities and evil practices of men;—“gentleness, goodness, faith, meekness, temperance:” these are the fruits by which the Spirit of God is known. This holy habit of the soul, turning from the things that are seen, and looking forward to the things invisible, is the undoubted work of the Holy Spirit.—*Bishop Horsley.*

Village Sketches.

NO. X.—THE VILLAGE WEDDING.

It is almost impossible to form an opinion of marriages as they are often conducted in large towns. If there be but one parish church in the place, the crowds that attend on these occasions make it almost impossible to preserve that decency and order during the service which are required. The attendants, too, often come from the public-house to church half drunk, and as soon as the marriage is over they go back again to spend the day in all kinds of revelry. How desirable is it to correct or check such evils! The clergy cannot do it, because the parties are not known to them. Others are too busy to attend to such matters, so the practice continues, and the evils are incalculable.

A village wedding, however, presents a more gratifying scene. The young persons about to be married are generally well known to the inhabitants. The banns having been published, the day of marriage being duly appointed, a decent company of the friends assemble in a neat sort of dress, and thus they go to the church. The sight, not being common, draws together many of the villagers, who go to see and hear what is going forward. The clergyman is ready: all is solemnity. The service proceeds, and the bridal party afterwards go home. There is no noise nor confusion: all things are as they should be. A couple of human beings enter upon a new course of life: a new family is formed, in which God is to be glorified, and society is much interested. We will give a sketch of a village wedding at Criton.

John Thompson and Ann Webb were brought up in the village school. The parents of each were day-labourers. The young people had borne very good characters as servants in two farm-houses. They had both money in the village savings'-bank. Being from their childhood in the habit of going to church every Sabbath-day, God had blessed them with health, peace, and prosperity. They were now upwards of twenty-five years old. They rented a small and neat cottage, into which they were about to enter and reside. John had the prospect of continuing as the first servant on his master's farm; and Ann was such a favourite with the respectable females of Criton that she was to be employed as a getter-up of linen. She was such a neat body that everybody respected her at first sight.

The old people, the parents of both, wished them to remain single a few years longer, that they might save more money, and thus have better prospects in the world. John and Ann, however, thought that as "marriage was honourable in all," they were old enough to enjoy its comforts and to undergo its labours. The banns were accordingly published, and the wedding-day was fixed. The cottage was ready, plainly furnished, without drawing out much from the savings'-bank. They remembered the good instructions of the Common Prayer; they acted "discreetly, advisedly, soberly, and in the fear of God."

So when the day arrived, they and their parents, and a few friends of both sexes, met at the house of Ann's father and mother, where they listened to the old man reading a chapter in the Bible and praying for God's blessing upon the intended proceedings of the day. This was as it should be. All were quite agreeable to the match. There was nothing to be ashamed of. They had been acquainted from their childhood, and so knew each other's temper. They had no need of ale to raise their spirits; they trusted in that God who promised to bless all them that act according to his blessed will.

Now let us follow six couples down to the village church. There was no noise, laughing, and giggling: all were cheerful—all were "merry and wise." The good old clerk had put all things ready in the church, and he was waiting in the churchyard. The good pastor was also as punctual to his time for the poor as he had been a few days before for the lord of the manor. Thus assembled before the holy table, they "pledged their troth either to other," and were "pronounced to be man and wife together, in the name of the Father, the Son, and the Holy Ghost." The prayers were offered up, and the charge given by their beloved friend and minister, in that solemn, yet sweet manner, that made a deep impression on the minds of all present.

As soon as the services were done, the bells rung a merry peal. The friends of the bride and bridegroom had, unknown to them, and out of respect for them, contributed their mites to pay the ringers.

When the coach arrived in the village, the four young couples mounted the roof, and were driven off to the neighbouring town to spend the day. There they saw some curiosities, and they dined together, partaking of a temperate, sober, and frugal meal. They soon left the town after dinner by the coach, and returned all home as orderly and quietly, yet joyfully, as good sense and the Scripture taught them. When tea was taken in the cottage, John's father read and prayed; after which the new married couple were left in their own home by the party, each of whom went to their own abodes.

The following Sunday John and Ann went together to church, and both received the Lord's Supper, according to the pious injunction of the Church. They continued in well-doing for many years, and they brought up a family "in the nurture and admonition of the Lord," without any charge to the parish. They are now enjoying a peaceful old age, ripe for eternal life.

Why may not every man and woman in England be as good and happy as John and Ann? The Bible shows them the way to be so. May every reader learn it from his Bible, and pray for grace to follow it!

August 28, 1843.

W. M.

The Bible.

" "Another precious mark of the genuineness of his religion was his bowing with entire reverence to the supreme authority of divine revelation. This was strikingly apparent from the time when he first knew its value by experience, by his making it his almost exclusive study as a preparation for preaching, and by his daily devotion to it till his death. He had no favourite dogma, no fragment of the imagination, no theoretical speculation or practical views, which he was not ready to discard at once, if they were seen to clash in the least with the Scriptures of truth. These were his chart, his pole-star, his 'light shining in a dark place, to which he did well to take heed.' He opened them with the docility of a child, and drank in 'the sincere milk of the word' with exquisite relish. To him they were 'more precious than gold, sweeter than honey, and more highly prized than his necessary food.' And in this love and reverence for the Scriptures may be seen the reason why, constituted as he was, he was never led astray by the pride of opinion, never drawn into ensnaring errors by his sallient imagination. Every thought, sentiment, fancy, and opinion, was daily corrected by the word of God. It was this steadfast adherence to his rule that kept him in 'the good and right way.'"—*A Memoir of the Rev. Edward Payson.*

THE EPISTLES OF ST. JOHN.

The First Epistle of St. John.

THIS Epistle was written A.D. 68 or 69. Independently of *historical* or *external* testimony, we have the strongest *internal* evidence that it was written by the apostle John, in the close resemblance of its sentiments and expressions to those of his Gospel. It was written by the apostle, either just before the destruction of Jerusalem, or, as others suppose, when full of

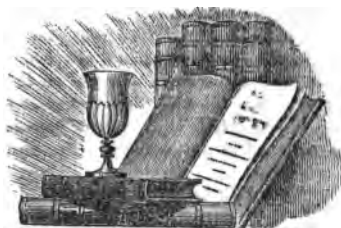
years, after the death of the other apostles. Heresies of various kinds began to abound. Some denied that Christ had in reality come in the flesh, and asserted that he was manifested in appearance only. These the apostle attacked in a pointed manner; and in so doing, gives us extended views of Christ as the Son of God.

The Second Epistle of St. John.

This, as well as the following Epistle, was no doubt written by the person whose name it bears, and that person, the apostle St. John. It is addressed to an eminent Christian matron—the *Lady Electa*, whom the apostle commends for her virtuous and religious education of her children, and who is exhorted to abide in the doctrine of Christ, to persevere in the truth, and carefully to avoid the delusions of false teachers. This lady is exhorted particularly to beware of those who denied the incarnation of Christ.

The Third Epistle of St. John.

This Epistle was written to Gaius, or Caius, of Corinth, whom St. Paul calls his "*host, and the host of the whole Church*" (Rom. xvi. 23). The apostle was desirous to encourage him in helping forward some missions among the Gentiles. The general scope of this Epistle is to commend Gaius' steadfastness in the faith, and his general hospitality, especially to the ministers of Christ; to caution him against the ambitious and turbulent practices of Diotrephes, and to recommend Demetrius to his friendship, referring what he further had to say to a personal interview.



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

THE FORM OF SOLEMNIZATION OF MATRIMONY.

Sect. II.—*Of the Preface and Charge, and the several impediments to Matrimony.*

THE PREFACE—"Dearly beloved, we are gathered together here," &c., represents the action we are about to be of so divine an original, of so high a nature, and of such infinite concern-

ment to all mankind, that they are not only vain and imprudent, but even void of shame, who will not lay aside their levity, and be composed upon so serious and solemn an occasion. And to prevent any misfortune which the two parties might rashly or perhaps inconsiderately run into by means of their marriage, the minister charges the congregation, "*If they know any just cause why they may not be lawfully joined together, that they do now declare it,*" before this holy bond be tied, since afterwards their discovering of it will tend perhaps more to the prejudice than to the relief of the parties.

The CHARGE—"I require and charge you both," &c. But though others are first called upon to discover the impediments (if any such be known), as being most likely to reveal them; yet the parties themselves are charged, in the next place, as being most concerned to declare them; since, should there afterwards appear any just impediment to their marriage, they must either necessarily live together in a perpetual sin, or be separated for ever by an eternal divorce. Besides which, by a provincial canon of our Church under Archbishop Stratford, in the year 1342 (the 16th of Edward III.), if the parties that marry are conscious of any impediment they incur excommunication *ipso facto*.

The IMPEDIMENTS which they are solemnly charged to reveal are those which are specified in the fifty-second canon of our Church, viz., 1, a *preceding marriage or contract*, or any controversy or suit depending upon the same; 2, *consanguinity or affinity*; and 3, want of the *consent* of their *parents or guardians*.

Rubric after the Charge.

If any of the impediments above-mentioned are alleged, and the person that declares it "*will be bound, and sufficient sureties with him to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation; then the solemnization must be deferred until such time as the truth be tried.*" But if no impediment be alleged, the curate is to proceed in manner and form as the next section will declare.

(To be continued).

Miscellanea.

UNITED WORSHIP.

If you would unite a multitude, it must be upon the broad foundation of that wherein they all agree; you must not put into their mouths a confession of sins to which they cannot all plead guilty, or a petition for mercies they do not all require, or a thanksgiving for gifts they have not all received. And as to the abiding rigour of a prescript form, which suits not itself to

times and seasons, are not our merits always, in general, the same? Is there a time when we have it not to say, we are "miserable sinners," with "no health in us?"—when we have not to supplicate, "Spare thy people, good Lord, whom thou hast redeemed with thy most precious blood?"—when we have not to offer our "most hearty thanks for creation, preservation, and all the blessings of this life," and for "inestimable love in the redemption of the world by our Lord Jesus Christ?"—when we ought not to make "intercessions for kings, and for all that are in authority," and "for all men?" The grand materials, if I may so speak, of worship, do not vary so long as we are in the same world, subject to the same passions and infirmities, opposed by the same enemies, with the same merciful Father ready in Christ Jesus to supply our need: the great materials of worship cannot vary till faith shall end in vision, and hope be lost in enjoyment, and the Church, militant no longer, shall be radiant with the splendid glories of the new Jerusalem.—*Rev. J. Ayre on the Expediency of a Prescript Form of Worship.*

It seems that Dr. Plaintext's idea about the Christian year, or Church Calendar, agrees with what one of the greatest and best men whom our Church has possessed thought upon the subject. For we find in a sermon of Bishop Hall's (preached before Charles I., at Whitehall, on Whit-Sunday, 1640—two hundred years ago last Whit-Sunday) the following passage. Dr. Plaintext's lecture, our readers will remember, was given in the *Village Churchman* for December. "If ye mark it, your very calendar, so as the wisdom of the Church hath contrived it, is a notable catechism. And surely if the plain man would but ply his almanack well, that alone would teach him Gospel enough to show him the history of his Saviour. If one day teach another, all days would teach him. There should he see his blessed Saviour's conception annunciated by the angel, March 25; forty weeks after that he should see him born of the Virgin accordingly, at the Feast of the Nativity. Eight days after that, circumcised—on New Year's day: then visited and adored by the sages, in the Epiphany: then presented in the temple, in the Day of Purification: then tempted and fasting forty days in Lent. He should see him ushered in by his fore-runner, the holy Baptist, six months before his nativity, attended by his twelve apostles, in their several ranks; and Thomas the last, for his unbelief. And at last, after infinite and beneficial miracles, he should see him making his Maundy with his disciples on the Thursday, and crucified on Good Friday; he should see that, on Easter morning, God the Father raises up his Son Jesus from the dead (Acts v. 30); and on Ascension-day God the Son mounts up to heaven in glory (Acts i. 9); on Whit-Sunday God the Holy Ghost descends upon the apostles (Acts ii. 3-4); and his belief in all these summed up in the Blessed Trinity, on the Sunday following.

MOURNING.

Mourning among the ancients was expressed by very different signs, as by tearing their clothes, wearing sackcloth, laying aside crowns and other ensigns of honour. Thus Plutarch, in his "Life of Cato," relates, that from the time of his leaving the city with Pompey, he neither shaved his head, nor, as usual, wore the crown or garland. A public grief was sometimes testified by a general fast. Among the Romans, a year of mourning was ordained, by law, for women who had lost their husbands. In public mourning, the shops of Rome were shut up; the senators laid aside their legislative robes, the consuls sat in a lower seat than usual, and the women put aside all their ornaments. The colours of the dress, or habit, worn to signify grief, are different in different countries. In Europe, the ordinary colour for mourning is black; in China, it is white, a colour that was the mourning of the ancient Spartan and Roman ladies; in Turkey, it is blue, or violet; in Egypt, yellow; in Ethiopia, brown, and kings and cardinals mourn in purple. Every nation and country gave a reason for their wearing the particular colour of their mourning: black, which is the privation of light, is supposed to denote the privation of life; white is an emblem of purity; yellow is to represent that death is the end of all human hopes, because this is the colour of leaves when they fall and flowers when they fade; brown denotes the earth, to which the dead return; blue is an emblem of the happiness which it is hoped the deceased enjoys; and purple or violet is supposed to express a mixture of sorrow and hope. The custom of mourning for the dead in shrieks and howlings is of great antiquity, and prevails almost universally among the followers of Mahomet.

 EPITAPHS OF THE EARLY CHRISTIANS.

Spon, whose pursuits as an antiquary, joined to his character as a Christian, well qualified him for his ecclesiastical researches, observes, "that if the doctrine of purgatory was anywhere to be found, it would be particularly in the epitaphs of the early Christians." But in the ancient epitaphs you never read, before the seventh century, "Pray for him;" nor so much even as "Requiescat in pace," now so often read in modern epitaphs and on escutcheons, and which is nothing more than an expression of our wish as to the state of the deceased. In the early records of the pious dead, we read only, with the dates, of their "Obiit in pace—Depositus est in pace—Quiescit in pace—Obiit in somnum pacis—Acceptus est apud Deum;"—i. e., "He departed in peace—He is laid here in peace—He rests in peace—He departed into the sleep of peace—He is accepted of God." Spon, who had collected many epitaphs of the first six centuries, declares that he could never find one which contained the most distant allusion to purgatory, or praying for the dead; nor

on all the ancient bas-reliefs he had seen did he ever find any representations of purgatory, or of the priests saying mass at an altar. From hence we may infer, that when our Church most decidedly condemns the idea of praying for the dead, she expresses as her own faith what was the firm belief of the primitive Church concerning the "gross error of purgatory."—*From "A General Collection of Epitaphs, Original and Select."* J. H. Parker, West Strand, London.

THE STRENGTH OF THE CHURCH.

And, my reverend brethren, it is in these things—it is in the zealous discharge of their duty by the parochial clergy, and in their spirit of unity among themselves, that, under the providence of that Lord who has promised to be with his own even unto the end, I consider the safety of the Church in this country to depend; and, so believing, I am not fearful for the event. . . . Even though conflicting parties, in their selfish strife, may choose the Lord's heritage as their battle-ground—though the din and turmoil of political contention be around us, and some of us be obliged, whether we will or no, to be mixed in the strife, let us not forget that the strength of the Church is not in the arm of man, but, under God, in quietude and peace. Her principle should be, not that of meeting her enemies with their own carnal weapons, but with "well-doing to put to silence the ignorance of foolish men." Her part is still to be engaged in the steady and unobtrusive discharge of her own duties, and to leave her cause in the hands of God. Every minister who feeds faithfully with the bread of life the people committed to his charge, and studies to follow in all holy conversation the example of the great Head and pattern of the Church, contributes what in him lies towards a strength greater than that of kings, or parliaments, or human institutions of any kind, and helps to build on the living Rock that spiritual house of God, against which the gates of hell shall not prevail.—*Bishop of Salisbury's Charge to his Clergy in 1839.*

ARCHDEACON WILBERFORCE ON CHURCH-RATES.

On the general subject of Church-rates (one of the last remaining acts of national adhesion to the Church of Christ), I need say nothing here. Nor will I stop to characterize the opposition made to them in various places, whereby, under the plea of conscience, the present holders of property are endeavouring to free themselves from a payment, subject to which they bought or inherited their property; the value of which, therefore, was not in the one case bequeathed to them, but to another party; or, in the other case, paid for by them. For them to act thus, upon the plea of conscience, is precisely the same thing as if a Churchman bought or inherited a certain property at a lower price, because it was burdened with a rent-

charge to support a Dissenting meeting-house, and then pleaded conscience as a reason why he should suspend his future payments, and appropriate to himself that for which he had not paid. "Till within the last ten years (says Mr. Baron Gurney,* in summing up a case of a church-rate riot), no man living had ever heard of conscientious scruples upon this subject from any class of Dissenters. I respect the rights of Dissenters—no man more so; but I feel great distress when I hear *conscience* prostituted by an admixture of political feeling. If a man purchases a house, he gives a price, subject to all burdens upon it; and he calculates that he shall have to pay certain rates and taxes, and in proportion to that, so does he estimate its value; and I never heard that any one of these persons has paid over to his landlord any sum he may have saved in consequence of the reduction of any tax; and until any man had done that, the less he said about his conscience the better. The church-rate is an ancient rate, payable by law, and it is the duty of all men to pay it."—*Charge to the Clergy of Surrey*, 1840.

Treasury.

THAT peace with God and a comfortable assurance of salvation should be consistent with an habitual decay in grace, especially in those graces which should act themselves in our affections, is contrary to the whole tenor and testimony of the Scriptures; and the supposition of it would be the bane and poison of religion. I do not say that our assurance and peace with God do arise wholly from the actings of grace in us; there are other causes of them, whereinto they are principally resolved; but this I say, under an habitual declension or decay of grace in the spirituality of our affections, no man can keep or maintain a gracious sense of the love of God, or of peace with him. And, therefore, there is no duty more severely to be pressed on all at this day, than a diligent examination and trial of the grounds of their peace, lest it should be with any of them as it was with Laodicea, who was satisfied in her good state and condition, when it was most miserable, and almost desperate. Yea, I must say that it is impossible that many professors, whom we see and converse with, should have any solid peace with God. "Do men gather grapes from thorns, or figs from thistles?" It is a fruit that will not grow on a vain, earthly, selfish frame of mind and conversation; and, therefore, such persons, whatever they pretend, are either asleep in a sinful security, or live on most uncertain hopes, which probably may deceive them. Nothing can be so ruinous unto our profession as once to suppose it is an easy matter, a

* We believe that Mr. Baron Gurney is a Dissenter—a Baptist.

thing of course, to maintain our peace with God. God forbid but that our utmost diligence and continued endeavours to thrive in every grace should be required thereunto. The whole beauty and glory of our religion depend hereon. "To be spiritually-minded is life and peace."—*Owen*.

Sanctification is necessary as inseparably connected with justification, not only as its companion, but as its end, which in some sort raises it above the other. We see that it was the thing which God eyed and intended in taking away the guiltiness of sin, that we might be renewed and sanctified. If we compare them in point of time, looking backward, holiness was always necessary unto happiness; but satisfying for sin and the pardon of it were made necessary by sin: or, if we look forward, the estate we are appointed to, and for which we are delivered from wrath, is an estate of perfect holiness. When we reflect upon that great work of redemption, we see it aimed at there, "Redeemed to be holy" (Eph. v. 25, 26; Tit. ii. 14). And if we go yet higher to the very spring, the decree of election, with regard to that it is said, "chosen before, that we should be holy." (Eph. i. 14). And the end shall suit the design: "Nothing shall enter into the new Jerusalem that is defiled," or unholy; nothing but perfect purity is there; not a spot of sinful pollution; not a "wrinkle" of the old man. For this end was that great work undertaken by the Son of God, that he might frame out of polluted mankind a new and holy generation to his Father, who might compass his throne in the life of glory, and give him pure praises, and behold his face in that eternity. Now for this end it was needful, according to the all-wise purpose of the Father, that the guiltiness of sin and sentence of death should be at once removed; and thus the burden of that lay upon Christ's shoulders on the cross. That done, it is further necessary that souls so delivered be likewise purified and renewed, for they are designed for perfection of holiness in the end, and it must begin here.—*Leighton on the First Epistle of Peter*.

Some have held that faith is a sensible assurance, and others have held the contrary. There is a double mistake in the point; I shall show it in a word. First, it must be granted, that in all faith there is assurance, but of what? Of the truth of the promise. If a man doubt, if he waver, as James saith, in the truth of the promise, he will never act his faith. But the question here is about the assurance of a man's interest: that is not always in faith. Again, all faith is an application of Christ, but how? It is not an application that Christ is mine actually, but is a laying hold upon Christ to be mine. It is not a logical application, in way of a proposition, that I may say Christ is mine; but it is a real one—I put him on, I take him to be mine, and that is the better of the two.—*Dr. Thomas Goodwin's Works*.

Touching the proper act of faith as it justifies, it consisteth in trust or reliance upon the promise for our own particular salvation, when the soul depends wholly thereupon, looking after no other help. The promise of grace in Christ is made to us in particular terms, in the word preached. To assent unto this promise is not barely to acknowledge that there is such a thing in the world as remission of sins by Christ, to be bestowed on some, for this is to believe the promise, not as a promise, but as a history. But this assent is of the whole heart, in trust, reliance, dependence, adherence, affiance, or, if there be any other word, expressing that action of the soul whereby it casteth and repositeth itself only upon God's promise in Christ for the obtaining of eternal happiness. The heart, touched with the Spirit of grace, throws itself into Christ's arms, grasping upon him with all its might. Hiding itself in the clefts of this rock from the storms of God's furious indignation, it bespeaks Christ in all terms of confidence and affiance—*my Lord, my God, my hope, my fortress, my rock, my strength*. This work of faith, as it doth greatly glorify God, by ascribing the whole honour of our salvation unto his only free grace in Jesus Christ, so God again is pleased highly to honour it above all its fellow-graces, by making it the blessed instrument of all the comfort we enjoy in this present world, thereby giving us assurance of our justification in his sight by Christ's righteousness: the soul resting itself secure upon the stability of God's promise, it hath now somewhat to oppose against the severity of God's justice and the accusations of the law, even an all-sufficient righteousness in Christ, able to satisfy them both to the full; whereon it is quieted and enjoys abundance of sweetest peace, being freed from those terrors which before compassed it on every side.—*Pemle's Plea for Grace.*

How may a sinful creature come near to God? It is one of the most important of questions, and the answer in the Bible is very clear. Look at the One who wears our form; he is in the bosom of the eternal Father, his elect in whom his soul delighteth. He is our Mediator: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." He is the "head of the Church," and we are "members of his body, of his flesh, and of his bones." United by faith to him, we have freedom of access to the holy God; yea, "boldness (O astonishing word!) to enter into the holiest by the blood of Jesus." This is the "new and living way which he hath consecrated for us through the veil, that is to say, his flesh." Come, then, by Jesus, by him only. Come in any other way, and you are rejected with righteous wrath. Come in this way, and you are welcomed with fatherly love. It

is his own word. "No man cometh unto the Father but by me." The fierce displeasure of God, and his fiery indignation, is revealed against every soul of man that doeth evil. But now, for a season, there is a mercy-seat—there is a High Priest for us—there is a throne of grace to which we may come boldly, in an accepted time and in a day of salvation, to obtain mercy and to find grace to help in time of need. And if you come by Christ, you have in that very coming sweet tokens for good: "Every man that hath heard and hath learned of the Father, cometh unto me;" it shows divine teaching. "All that the Father giveth me shall come unto me;" it shows that you are among those given to Christ. "And him that cometh unto me I will in no wise cast out;" it shows that you will certainly be received, and be preserved to the end (John x. 27, 28). But do you say, "I have no power of myself to come to God by Christ," and even use the words of Christ against yourself: "No man can come to me, except the Father which hath sent me draw him?" It is true, most true; experience confirms the divine statement; but do you make the objection as a cloak for sin and an excuse for indolence? It is your guilt and condemnation to be unwilling to come to Christ. Do you make the objection in distress and anxiety of mind? Help is laid on one that is mighty. Jesus is mighty to save. He has for sinners abundant grace. Likewise, also, the Holy Spirit helpeth our infirmities. Your Father which is in heaven will give his Holy Spirit to them that ask. Cry mightily, earnestly, constantly; wait on the Lord, and see if he will not have mercy on you. See if he will break his word; heaven and earth shall sooner pass away. O give not place to the devil by any cavils of this kind, the root of which almost invariably is the ruling love of the world, unbelief of the reality of spiritual and eternal good, and slothful indifference to your everlasting welfare. See now clearly the way of access: "Through Christ we have access by one Spirit to the Father." The gate is open; the way is clear; sinner, escape for thy life. Now be delivered from hell and everlasting damnation. Now come to Jesus, and gain everlasting glory."—*Rev. Edward Bickersteth.*

Poetry.

THE AUTUMN LEAF.

DISSEVER'D from its parent stem,
 The autumn leaf is falling,
 The memories of former days
 And brighter hues recalling.

Ah, happy if the wanderer lone
 May muse on life as brief,
 And haste its errors to atone,
 Warned by the autumn leaf.

Last spring it was a verdant gem
 The sunbeam seem'd to bless ;
 And now it falls a slighted thing,
 Devoid of one caress.
 Muse on it, stranger—call to mind
 A deeper source of grief—
 Oh ! think on those among mankind
 Gone—like the autumn leaf.

Think on full many a happy home
 Thou in thy course hast seen,
 O'er which dark change on change has come
 Since this same leaf was green :
 The cheerful voice, love-beaming eye,
 Allowed no thoughts of grief ;
 Yet sorrow was e'en the more nigh
 Than shades upon this leaf.

Then gaze upon its shrivell'd form,
 Which lies not there in vain,
 If it awake *one* thought which may
 Life's heedless course restrain ;
 Gaze till the tear bedews the cheek
 At thinking life so brief,
 That thou may'st alter, fade, and fall,
 Just like the autumn leaf.

Calendar.

OCTOBER.						
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.		
		1st Lesson	2d Lesson	1st Lesson	2d Lesson	
1	16 Sund. aft. Trin.	Ezek. 2	Mar. 4	Ezek. 13	1 Cor. 16	
8	17 Sund. aft. Trin.	— 14	— 11	— 18	2 Cor. 7	
15	18 Sund. aft. Trin.	— 20	Luke 41	— 24	Gal. 1	
18	St. Luke, Evang.	Ecclu. 51	— 4	Job 1	— 4	
22	19 Sund. aft. Trin.	Dan. 3	— 8	Daniel 6	Eph. 2	
28	Sts. Simon & Jude	Job. 24, 25	— 14	Job 42	— 2	
29	20 Sund. aft. Trin.	Joel 2	— 15	Micah 6	Phil. 3	

a Begin ver. 39.

THE VILLAGE CHURCHMAN.

NO. LXXI.] NOVEMBER, 1843. [NEW SERIES.



EXETER.

Cathedral Institutions.

ON THE USE OF CATHEDRALS.

From a Letter to Sir R. Inglis on the Spoliation of the Cathedrals of England.

THE origin and importance of cathedrals are almost forgotten in the revolutionary ideas that now occupy the minds of those who institute these innovations respecting them. But the cathedral of the bishop is the parish church of the diocese, the mother of all parochial foundations around it, and the centre through which the tithe and endowments passed in their appropriation to parishes. In consequence of this origin, all rectors and vicars owe homage to the cathedral, and they all pay a rent-charge, acknowledging it; but they owe no homage, either to the bishop's commissioners, or to those intended for the cathedral. And the principle of generalization now applied to the bishops and their chapters, unless opposed, may very possibly be applied to livings, all of whose appropriations may be broken up, and, through the admission of this principle, be returned to the general stock from whence they issued. And as all correct

and useful knowledge is confounded by a specious affectation of general knowledge, so all honest ideas concerning property, and the useful application of it to its right ends, will be lost in this generalization of property, which, in such a shape, will approach very nearly to confiscation.

The peace and order of Great Britain depend on the principle of hereditary right; but that right, as it regards land, arose in the cathedrals in which the homage for the land was paid. It is a very remarkable circumstance, that the principle of hereditary right commenced with the bishops, and the present coronation ceremony bears marks of it; for the homage of the archbishop is to the sovereign and his heirs, but the homage of all other peers is without those words, because at the time of instituting the service it was not hereditary, nor the family right established—a change owing to ecclesiastical law. It is singular that the form should have remained unchanged to the present day, many centuries after the spirit of the service has been fixed; but it shows the origin and progress of law, and how much the peers and the landlords of the country owe to the canonists that have existed in the cathedrals. And, again, it is the archbishop who addresses at the several arches of the cathedral all the landholders of Great Britain, and asks them if they will do their homage to their sovereign, as that homage recognized his hereditary right, as a head of the Church of England and of the land. The earliest state of our parliaments consisted of bishops, mitred abbots, and earls or earldermen; there were few officers but these; then the earl's revenue was attached to his office, and for life only. The Christian religion, through the instrumentality of the bishop and the cathedral clergy, gradually introduced the principle in law of hereditary family right, and ultimately the primogeniture, such as commanded in the Bible. But the cathedral rights of the chapters, as the holders of God's fee, existed long before an hereditary right, either in the peers or the lauded gentry of England.

When, therefore, it is proposed to break up and generalize these rights, notwithstanding the opposition of the parties possessing them, it might be politic if the body of earls would recollect what they were once themselves, and that if they sanction the principle of opening the crown grants, and re-distributing them, they may be opening a bottomless pit that may absorb their own hereditary privileges. There was a time when they were not; they were created by passing through the cathedral bodies; these bodies are not, and the peers may follow them; the reasoning applies to both. If it is lawful and right to take the lands of the bishops, deans, and chapters, because they are public officers, and the public have a right to them, the earls are equally public officers, and originally had only an official, and not a family right to their lands; and, by parity of argument, they may all be generalized, and thrown into a common stock.

Exeter.

A bishopric of Devonshire was founded on the division of the see of Sherburn, A.D. 910, when Aidulf, the first bishop, fixed his episcopal chair at Crediton, on the banks of the river Credy. A bishopric of Cornwall was at the same time established, when Athelstan, the bishop, fixed his see at St. German's. Levingus, who became Bishop of Devonshire in the year 1032, after the death of Burwold, the last bishop of Cornwall, united the two sees. King Edward the Confessor, in the year 1050, resolving to consolidate the pontifical chair at the city of Exeter, in the monastery of the blessed Peter, prince of the apostles, appointed Leofric, Bishop of Crediton, and his successors after him for ever, to be bishops there. The monastery of St. Peter, to which the united sees were thus transferred, and its conventual church erected into a cathedral, was founded by King Athelstan, in the year 932, for monks of the Benedictine order. Not long after its foundation the monks fled from it to save themselves from falling victims to the barbarous cruelties of the invading Danes. King Edgar introduced the monks again to Exeter in the year 968, who were again forced to fly upon the second devastation of the city by the Danes in 1003. After this, Canute encouraged the monks once more to settle there, and confirmed to them, by charter, their lands and privileges in the year 1019.

The present cathedral owes its foundation to a Norman bishop of the name of Warelwast, but there is nothing of it now standing except the transept towers. He laid the foundation of it in 1112. It was not completed till the end of the twelfth century. The present building, with the exception of the towers already mentioned, is of another age and style, and may therefore be called the *third* cathedral of Exeter. Peter Quiril, elected bishop in 1280, began it, and John Grandisson, elected in 1334, with few exceptions, finished it as it now appears. It belongs chiefly to the decorated style of architecture which prevailed in the fourteenth century.

The interior dimensions are as follows :—

	FEET.
Length from E. to W.....	320
Length of Lady Chapel	60
Breadth of the body of the church	72
Length of nave from W. to choir	168
Length of nave from choir-screen to E... 127	
Length of transepts N. to S.....	138
Breadth of transepts E. to W.....	28½
Height of vaulting	66
Chapter-house, broad	30
Chapter-house, long	50

The present Bishop is the Right Rev. Henry Phillpotts, D.D., consecrated A.D. 1831.

CAN YOU READ? BY MRS. RILEY.

SOME who take up this little publication may smile at my question, as carrying with it the reply, "If I cannot read, why should you write?" But did you ever dwell for a few moments on the privilege you possess in being able to read? If we look back a few years, we know that a large proportion of our countrymen must have given a negative to the same question: if we gaze further up the records of time, we find few even of the middle classes who possessed the advantages of education; and if we unturn the roll of centuries, we discover that kings and rulers were destitute of what we consider the rudiments of education. Charlemagne and Alfred were the enlightened rulers of their respective nations, yet the first made the form of the cross as a substitute for his royal signature, and the last was encouraged to learn to read by his love of poetry, and was the first of the Saxon line who possessed such an accomplishment.

Bless God, then, that you can read—that you have the power of vision and the intellectual faculties necessary to acquire and combine the arbitrary signs by which information is conveyed and received. How much knowledge is stored up in books! How much to instruct, to encourage, to console, to amuse, is conveyed to the mind by these silent monitors! Let us, then, while we gather their honey, and lay it up in the storehouse of our memory, never fail to thank Him from whom cometh every good gift, for the blessing of being able to read.

Do you read? Of what use would be the flowers were the bee to remain idle in the hive, without exerting itself to extract their sweetness by constant labour and attention? And think you our intellectual faculties were bestowed to lie dormant, while materials for improvement are scattered on all sides in abundance? God gives nothing in vain, and will call us to account for all the means of improvement he placed within our reach. Remember that the discoveries of past ages are privileges committed to us by which we ought to profit, so as to promote the honour of God and the welfare of our fellow-creatures. The invention of printing is one of these, and we are bound to compare our progress in knowledge by our advantages. Some time for reading may be secured in the busiest life; but, alas! it is frequently those who have most time at their disposal who are the most idle. To such I would say—oh, remember that every unoccupied hour subjects you to the temptations of those emissaries of evil that are continually going about seeking whom they may devour, and

"Satan finds some mischief still
For idle *minds* to do."

The time may come, when age or accident has dimmed your vision, and when you will have to fall back upon the stores of

memory ; now is the time to fill them. Some companions that gladly share the hours of pleasure shrink from those of sorrow ; but books are not of this class—we may find them of every temper to suit our varying moods, to stimulate activity or promote enjoyment, to cheer the loneliness of solitude or soothe the couch of sickness.

What do you read ? In reading we receive the thoughts of others into our own minds. Suppose, then, we possessed a precious cup of alabaster—should we like to sully its purity by pouring into it polluted waters ? Too soon would its transparency betray its misapplication—its beauty would be impaired, its value lost. So is it with the mental chalice, that imbibes the hue of what it receives, and soon betrays it to the observer. If, then, we would apply the mind to its noblest purpose, let us go to the purest fountain, and fill it there. There is a book that reveals the thoughts of God ; let us study it till it becomes our delight, till its purity is reflected in our mind, its heavenward tendency in our actions. Let no day pass without reading some portion of the blessed Bible, which has a double property, for, like the manna of old, it requires to be gathered fresh every day, yet never decays when treasured in the ark of memory. A few verses may be all that a man of business can give his daily attention to ; but the Sabbath is set apart for this sacred object, and then the Bible ought to be his chosen companion, that it may become his monitor, counsellor, and guide.

The Bible is the standard of excellence ; and books are more or less valuable as they lead us to or from it. D'Aubigné truly remarks that "God is in history ;" and while we search its records, let us strive to bear this in mind. History is an important study, while it reveals the weakness or the baseness of man. Let us be humble, and rejoice that God ruleth over all, and carries out his ends by means apparently inadequate. But history has also brighter pages, and while we read of the good and great, let us strive, like them, to be of use in our day and generation.

All that promotes our knowledge of the wondrous works of God is interesting to us as his creatures, and valuable to us as his children. A taste for the study of various branches of natural history seems spreading, and may success attend it ! Every portion of the universe is replete with wonders—every object testifies to the wisdom, power, and goodness of the great Creator ; and the more its structure is examined and understood, the more perfect it appears : the book of nature is, therefore, only second to the book of grace ; but the first we may learn by earthly aid—the last requires a heavenly teacher.

The various dealings of God with his children, as recorded in their biography, can never be unimportant ; for though their experience may differ like their physiognomy in peculiar characteristics, it yet agrees in possessing the same general features of wisdom and goodness—a wisdom that foresees all, a goodness that overrules all.

But, besides these studies, books offer many most useful and innocent channels of instruction and recreation. Let but the mind be once imbued with the pure and wholesome tastes consistent with the word of God, and it will recoil from all that is debasing. A class of publications now prevails, that is calculated to lower the mind, instead of elevating it. It can do us no good to become intimate with the habits, language, and manners of those whom Providence has placed in the lower grades of society, and denied the advantages we possess. We do not seek them as companions; what amusement or interest, then, can we find in reading of their imaginary deeds? "The mind gains more by stretching than stooping;" and while we boast of the rapid march of intellect, and the wide extension of civilization in our days, why should a language be coined to depict scenes where ignorance and vulgarity appear in their repulsive nakedness?

Let the conviction ever be impressed upon our minds, that by nature we are accountable beings, and by profession Christians; that while we bless God for our faculties, and strive to improve them, we may never forget that the books we read, like the company we choose, reflect the bent of our taste, and re-act upon us for good or evil. Straws can show the way of the current—so our daily walk and conversation, and the general tenor of our tastes, thoughts, and habits, manifest either that we are of the earth, earthy; or, by God's grace, are renewed in the spirit of our minds—that we are daily meetening for the companionship of lost and ruined spirits, or for the inheritance of the saints in glory!

THE GUNPOWDER TREASON.

THE following letter was originally addressed "To the Editor of the *Ecclesiastical Journal*:"—"Sir—As the Fifth of November is approaching, I take the liberty of sending you a curious case of conscience, relative to the treason which has rendered this anniversary famous. 'Conspiratio in doctrina' is one of the notes of the Church, according to Bellarmine; and (in the words of Favour) 'if he had left out doctrine, and had rested upon conspiracie, I would allow him this note above all others, as most properly belonging to the Romane Church.' It is declared by the Council of Trent, that all mortal sins, 'etiam si occultissima illa sint,' should, 'jure divino,' be confessed to the priest; who (as Suarez informs us) is bound to maintain secrecy to such an extent, 'ut in nullo casu, et propter nullum finem, etiam pro tuenda tota Republica ab ingenti malo temporali, aut spirituali, violare illud liceat. Ita docent Theologi omnes contra unum Altisiod.' (Comm. in iii. Part D. Thomæ, tom. iv. Disp. xxxiii. § i. p. 450. Lugd. 1613.) I think that it is not unfair to infer from the following extract, that the Gunpowder treason, or a plot of the kind, may have been a matter of de-

liberation among the Jesuits for a considerable time before the attempt was made. Del Rio thus supposes a case :—‘ *Confitetur maleficus se vel alium posuisse pulveres, vel quid aliud sub tali limine ; et nisi tollantur, domum comburendam, Principem interiturum, quotquot urbem ingredientur, egredienturque in magnam perniciem aut periculum venturos.*’ He hereupon puts the question, whether the priest should use the knowledge, obtained from confession, to avert threatening evils ; and concludes in the negative, saying, ‘ *probabilior est contraria sententia et tutior, et magis consentanea religioni ac reverentiæ huic Sacramento debita.*’ (Mart. Del Rio Disquis. Magic., tom iii. lib. vi. cap. i. § ii. p. 226. Mogunt. 1600. Compare Favour’s ‘ *Antiquities triumphing over Novelty*,’ p. 83, Lond. 1619. Lodge’s *Illustrations of Brit. Hist.* iii. 174. Lond. 1838.) This passage from Del Rio having been cited by Dean (afterwards Bishop) Lloyd, Lord Castlemaine, in his ‘ *Full Answer and Confutation*,’ &c. (Antw. alias Lond. 1673), wished to weaken the argument by making the date of the Jesuit’s book to be seven years before the conspiracy ; but this is not true : for the third volume of the ‘ *Disquisitiones Magicæ*,’ in which the words occur, was printed in the year 1600 ; and a sufficient reason has been given to his lordship by Dr. Lloyd, in his ‘ *Reasonable Defence of the Seasonable Discourse*,’ Lond. 1664. (See Wood’s *Ath. Oxon.* iv. 716-17. Lond. 1820.) Garnet, upon his examination concerning the Gunpowder Plot, answered, that ‘ *he might not disclose it to any, because it was matter of secret confession ;*’ and again, that ‘ *he was bound to keep the secrets of confession, and to disclose nothing that he heard in sacramental confession.*’ (‘ *Proceedings against the late Traitors*,’ sig. X 4. Bb. 3. Lond. 1606). His defender, Eudæmon-Joannes, also asserts, that if he had made any discovery of the conspiracy, he would have acted ‘ *impiè ac sacrilègè.*’ (Apol. pro Hen. Garneto, p. 333. Colon. Agripp. 1610). Such are the principles of that Church which turns ‘ *religion into rebellion, and faith into faction*’ (Form of Prayer for Nov. 5th)—which ‘ *changes blood into holy water, and dying for treason into martyrdom.*’ (Stillingfleet on ‘ *Idolatry practised in the Church of Rome*,’ p. 303. Lond. 1672.) This fact may be confirmed by a statement respecting the light in which Garnet’s character was viewed. M. de St. Amour, Doctor of the Sorbonne, tells us, that among the portraits of several Jesuits which he purchased at Rome, and which were sold with permission of superiors, was one of Garnet, who was thus described :—*Pater Henricus Garnetus Anglus Londini pro fide Catholica suspensus et sectus, 3 Maii, 1606 ; though (as the same writer adds) none in the world is ignorant that he suffered there the punishment of death for the Powder-plot, of which he was accused, convicted, and acknowledged himself guilty before he dyed.*’ (Journal, part 2, chap. xi. p. 58. Lond. 1664.)

—I remain, dear Sir, &c.,

R. G.

ON THE QUIET SPIRIT OF THE CHURCH OF ENGLAND. No. II.

BY THE REV. ABNER W. BROWN.

EXPERIENCE and enlightened common sense fully approve the importance of such a principle of quietness as I have alluded to. We generally find, that in proportion to the greatness of a power, is the stillness and imperceptibleness of its operation. Man scarcely marks the constant working of "the mighty hand which, ever busy, wheels the silent spheres;" yet there is no other operation so stupendous. "We speak of the laws of nature, until it slips out of the mind that they are the works of nature's God;" yet the mighty processes of nature are in general silent and imperceptible. The roll of our globe, which whirls us onwards millions of miles each hour, is unfelt by us; the ceaseless agency of air in sustaining our life, and of light in pouring ideas into our mind, proceed without our consciousness. Who would compare the power of the noisy brook with that of the silent creeping river, or with the resistless advancing of the calmest ocean-tide? The hurricane, the earthquake, the volcano, are mighty; but they are the exception, and not the rule, of nature's workings. In her particular kingdoms the same truth meets our view: the imperceptible, unnoticed growth of the oak, rears at length a structure far exceeding in strength and majesty all the more busy and rapid existences of the vegetable world; the slow and quiet elephant is the strongest among beasts: nay, life itself is imperceptible, and known to us only in its results; the beat of our heart is unperceived until disease or hurry disturbs the silent and natural quietness of the vital machinery. We trace the same principle in the methods by which man displays his greatest power and effects his mightiest works. The pyramid, the embankment, the canal, the railroad, are not made by rapid and exhausting efforts of wonderful energy; but by the slow and regular continuance of minute and uniform exertions. The same lesson meets us also in the moral history of mankind; for government, commerce, education, and the whole machinery of society, are most healthily and effectively carried forward by nearly imperceptible operations, and by quiet, noiseless regularity.

The institutions of the Church of God will be found to agree with the ways in which he has been pleased to arrange the laws of nature and of providence. In periods and points where the Church has not been made dependent on miraculous aid, she is based upon principles graciously suited to the weakness of human nature, and to the position to which by our fall we are reduced. In framing such parts of her institutions as are not explicitly determined by revelation, the wisest and best of God's uninspired servants, to whom may have fallen the work of

building up, from time to time, his visible Church, have drawn lessons of practical wisdom from deep experience and knowledge of human nature, acknowledging all the while that God only could make them effectual for spiritual good. Hence it is that the Church of England, which has been growing up during so long a series of ages and under such various states of society, will be found to have steadily arranged herself, as an institution, upon such general principles as were most likely to act upon the mass of mankind among whom she was placed, because in this way the most extensive and permanent results might be expected. She acts upon the mass by directing her operation towards points of character common to every individual of whom the mass is composed. Existing in substance, like her liturgy, from apostolic times, she survived the Pelagian and Arian heresies ; she revived to life and health after Popery had for centuries diseased her frame ; she arose again from the death-blow which schism struck in Cromwell's day ; and now, leaning upon her God, she calmly awaits the fearful assault which infidelity, grasping Popery and Dissent as its weapons, is preparing to make against her. Having grown up, not at once, but gradually, she has slowly become modelled to the exigencies of human nature, retaining, nevertheless, her identity with the primitive Apostolic Church, of which she is a branch. Her operation on mankind is vast, yet nearly unnoticed, and best discerned in its beneficial results. Her moral and religious influence on the characters, the habits, the affections, the souls of her members, is, and is designed to be, like the power of the constant drop of water, which wears away a stone, not by individual force, but by unceasing continuance.

So many have felt and have described the excellencies of our Church, that in illustrating any point of her character it is scarcely needful, scarcely possible, to do more than select from previous writers remarks bearing on that point. To many readers, therefore, not a few of the present observations will be familiar ; while to others they may be more interesting.

Our Church will bear close inspection, and will be the more valued the better she is known ; for such is her consistency, harmony, or unity of character, that the praise awarded to her general principles may be safely applied to her minuter details. For instance, that quiet, tranquil spirit, already noticed as one of her general characteristics, will meet our view more and more distinctly as we descend to the particulars of her institutions.

It is evident in the manner in which she makes her profession of doctrine. The affirmative, rather than the negative, is chosen by her as the way of proposing truth ; and when she is compelled to controvert, her statements are straightforward declarations, made in subdued simplicity of manner. She teaches in the spirit of the man of God, who said, " My doctrine shall drop as the rain ; my speech shall distil as the dew ; as the

small rain upon the tender herb, and as the showers upon the grass." Never withholding the truth, nor from mistaken charity hesitating to declare, in solemn and uncompromising terms (as in Art. 18), the scriptural anathema against soul-destroying error, she yet avoids needless vituperation ; and her words are few and well weighed. On points less inevitably ruinous to souls, less openly blasphemous against God, her tone is different (as in Articles 9, 13, and 22) ; and while reproving both fundamental errors and less important mistakes, she is careful by her manner to distinguish between them, as is evident on comparing the 14th and 30th Articles. Candour breathes through her doctrinal statements—as, for instance, in the 6th and 34th Articles. She exhibits no *intensity* in stating truths. She is tender in speaking of the fallen Churches (Arts. 19 and 38) ; full of charity and sorrow towards sinners, whether repentant or obdurate (Articles 16, 33, and 34) ; and without bitterness in repelling the false charges of enemies (Art. 36). In short, the example which she sets before her members is not merely to be faithful and valiant witnesses for the truth of Christ, but also to maintain a sober, chastened, and quiet spirit ; avoiding controversy, except where duty distinctly demands it.

The like quietness and tranquillity pervade her manner of conducting public worship. "There is a stillness about her services which lulls the passions and feelings, which soothes and calms the heart, and prepares it for those holy influences which divine worship sheds." This effect is strengthened even by the character of her places of worship—a few modern erections, perhaps, excepted, which scarcely harmonize with her ten thousand parish churches. "Her vast and venerable cathedrals, as we tread them, tranquillize the mind, and diffuse over us a consciousness of the littleness, nothingness, and transience of man. Her village churches, as we worship in them, have a still solemnity which reminds us of the dead who are sleeping around, and brings us into contact with the world unseen." As regards the worshippers, she avoids calling forth excited feelings ; aims at a practical and lasting effect ; speaks forth the words of truth and soberness ; and teaches the way of peace by "bringing before us continually the very sum and substance of piety." As regards the worship offered, she is careful that it shall be not only fervent, earnest, and affectionate ; but also calm, humble, and chastised. Her *Common Prayer* is evidently an address to One who is our Friend, notwithstanding our offences against Him ; who, though we see him not, is present listening to our desires, and reading the thoughts and intents of our hearts ; who knows the secret history, and holds in his hand the present and everlasting lot of each worshipper. The petitions are varied, because our necessities are countless ; yet they have substantial sameness, because all our wants and woes are symptoms of one disease, and require the same remedy.

The words are few and comprehensive, because we are asking from One whose love to us has already been proved, and who knows before we ask what things we have need of. Her prayers have nothing controversial, because petition and praise, not statement of doctrine, is the proper substance of prayer and supplication. "She adds to public worship the simplicity and retiredness of private prayer: for the speaker gives nothing of his own; he may be almost lost sight of, and is not even a necessary associate with the earnest worshipper in his secret inward devotion." She keeps attention alive, not by commanding men to listen, but by changes and responses. The lowliness which breathes through her prayers "is not a low degree of desponding struggling piety," but a solid and humble tranquillity of soul, which rests itself without alarm upon the infinite merits of the Saviour, and calmly delights itself in the blessed hope of everlasting life. Not to mention the avail of effectual fervent prayer from the earnest worshipper—not to speak of the direct importance of public service, such as I have described, in composing and softening the character of all who take part in it—how much precious instruction and holy impression is indirectly, and almost unconsciously, conveyed to the minds of the worshippers! They are habituated to feel pleasure in divine worship by that mixture of the psalms and prosaic hymns with the prayers, which not only "kindles a glow in the breast, and sheds a light within by the richness of their contents, but also diffuses a glad cheerfulness over the service, which makes a deep impression even upon children." The Church, in her public service, unobtrusively stores the memories of her worshippers with all the great truths of Christianity; for her prayers are built upon them. She silently rears a barrier against national infidelity, by requiring her members publicly in the creed to profess their belief of true doctrine. The successive framers of her liturgy seem to have been intimately acquainted with the primitive Church; for they speak throughout the language of the Apostles' Creed. They seem also to have caught the very spirit of the Lord's Prayer, and the character of the ten commandments, which, in their letter, are adapted to the understanding and conscience of the most dead in soul; whilst, in their spiritual import and comprehensive extent, they are progressively suitable at each step to the advancing Christian, and will meet the wants and express the desires of the most spiritually-minded.

The avowed and stated instruction of the Church is provided in the like quiet and unobtrusive manner, in no way depending on the individual character of her ministers; for she causes almost the whole of Scripture to be read aloud, year by year, in the midst of public worship, without human comment. Many of these stated portions, as the Sunday Old Testament lessons, the epistle, the gospel, have a bearing, more or less remote, on

the successive steps of a course of instruction, which circles through the year, and embraces in each day's collect some great truth of our holy religion, as a subject for that day.

(To be concluded in the next number).



Village Sketches.

NO. XI.—THE VILLAGE FUNERAL.

AN eminent bishop has remarked, that "when we speak to men about death, they generally pay great attention to us." The most careless, at one season or other, are impressed with the thoughts of death, for "the living know that they must die." On this important subject there can be no doubt or dispute: and almost every one will say, "Let me die the death of the righteous, and let my last end be like his." The following sketch is designed, under God's blessing, to awaken in the reader not only such a desire, but an earnest and timely preparation for a happy death.

Whilst I was obliged to wait in the village of Criton for two hours, that I might meet a friend on business, I had an opportunity to witness, as a spectator, the solemnities of a funeral. The bell was slowly tolling. I wended my way to the churchyard, and whilst I was admiring the stillness of the scene under the fine old yew tree already described, I observed the procession slowly advancing towards the churchyard gate. The village pastor, "ever prompt at duty's call," was waiting for its entrance into the sacred enclosure, where "heaves the turf" over many of the former inhabitants of the parish. All were uncovered. The good man, in a loud fine voice, repeated, "I

am the resurrection and the life, saith the Lord," &c. How strikingly adapted is this sentence to such an occasion! When Jesus was approaching the grave of his beloved Lazarus, he comforted his mourning sisters with this blessed assurance; and in a very short time he gave a full proof that he was so indeed. Another most appropriate passage is recited from the Book of Job. Happy are they that can, in true faith and a lively hope, adopt his words. Here the Saviour, a patriarch, and an apostle, direct our attention to a due improvement of a Christian burial.

When the attendants had taken their places in the church, the thirty-ninth Psalm was repeated by the clergyman and the people. Bishop Horne, in his excellent "Commentary on the Psalms," says that "this psalm is, with the utmost propriety, appointed by the Church to be used at the burial of the dead, as a funeral is indeed the best comment upon it." Nor is the ninetyeth Psalm, which is a "prayer of Moses, the man of God," who is supposed to have composed it when God shortened the days of the murmuring Israelites (see Num. xiv.), less instructive.

But how animating is the lesson 1 Cor. xv., which points out to every believer the final victory over the last enemy. I have read this chapter some thousands of times at the interment of the dead, and I always found something new, something encouraging in it. How often have others in the Church of God found edification to their souls in this portion of God's most holy word. One cannot conceive any part of Scripture to be better adapted for the purpose; so that we see in this office, as well as in all the other offices of the Prayer Book, great wisdom and piety, making the whole scriptural.

The rest of the service, and which is read at the grave, is expressive of resignation, faith, and hope. Some have, indeed, objected to the *hope* that is expressed respecting the salvation of the person buried. We commit his or her body to the ground in *sure* and *certain* hope of the resurrection to eternal life, pronouncing no opinion as to the *deceased*, but professing *our own* belief in the power and love of our heavenly Father; and when we pray for ourselves in one of the collects, we are more guarded in our words, for we only use the language of Christian charity. If charity, which "*hopeth* all things," lead us, at all *wrong*, we pray that it may lead these inconsiderate objectors *right*; then there will be an end of all disputes.

The person buried on this occasion, at Criton, was a good old man, who had been born, lived, and died in the parish. He had constantly attended all the services of the Church, and had "adorned the doctrine of God his Saviour in all things." He had filled a respectable situation in life. Many relatives and neighbours attended the funeral, and they were deeply impressed with that rite of the Church which had been performed.

It is much to be lamented that in large towns, where there are several funerals every day, the service, in consequence of

the commonness of it, should be conducted by some with carelessness and levity. Our large parishes ought to be divided into smaller ones, of such a size and population that the occasional duties may not be *hurried* at all, but conducted to the edification of the people attending them. No clergyman's bodily powers or mental energies can long sustain the anxious duties of large parish churches. How desirable, therefore, is such a division of labour. Nor let a Christian country complain if the inhabitants are requested to contribute for the support of additional ministers; for so only the clergy may say, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. ix. 11). The benefits of a vigilant pastor were enjoyed by the inhabitants of Criton; and they were duly appreciated by them. We wish the same to be the case in every parish throughout Great Britain.

Sept. 24, 1843.

W. M.



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

THE FORM OF SOLEMNIZATION OF MATRIMONY.

Section III. *Of the Espousals.*

The solemnization of matrimony being a formal compact, it is requisite, in the first place, that the *mutual consent* of the parties be asked, which is so essentially necessary, that the marriage is not good without it. The man, therefore, is asked, "*Wilt thou have this woman?*" &c. And the woman is asked "*Wilt thou have this man?*" &c. And that they may the better know what are the conditions of this state, the minister enumerates the duties which each of them, by this covenant, will be bound to perform. The scriptural character of those conditions may be readily gathered from comparing them with the accompanying texts. Wilt thou *love* her (Eph. v. 25)—*comfort* her (Eph. v. 29)—*honour* (1 Peter iii. 7)—*keep her in sickness* and in health, which, in St. Paul's phrase, is to *nourish* (Eph. v. 29)—and *forsaking mother?* &c. (Mal. ii. 15, 16; 1 Cor. viii. 10). There is no difference in the wife's duties, except that she is bound to

obey and serve her husband. (Eph. v. 22-24; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1-5). Each party is required to give his consent to all this by returning answer, "*I will.*" This solemn declaration of the parties' consent, seems to be the remains of the old form of *espousals*, which was different and distinct from the office of *marriage*, and which was often performed some weeks, or months, or perhaps years, before; and as Florentinus defines them, were no more than *the promise of future marriage*. In the Greek Church, there are to be seen to this day two different offices—viz., the one of *espousals*, and the other of *marriage*. But it oftentimes happening that the deferring the marriage caused the parties espoused to break their engagement, Leo Philosophus, an Emperor of the East, commanded, by an edict, that the espousals and marriage should be both performed on the same day. The declaration in our Church is the remains of the ancient office of the espousals, and the following stipulation, the *marriage*, properly so called.

The Bible.

"To be led into all truth and preserved from error is a work of the Spirit of Truth, and this Spirit of Truth is the Comforter, and the Spirit of Sanctification, which Spirit the Mediator prayeth the Father to give to those that are his. (John xiv. 16, and xvi. 13). No promise of being led into all truth but to those that receive the anointing of the Holy Ghost." (Isa. liv. 13; Psa. xxv. 12). —*From a Work published at Edinburgh, in the year 1649, from the pen of Mr. George Gillespie, Minister at Edinburgh.*

"Let no man think that opinions are free, more than practices; or that a man runs no hazard of his salvation by erroneous and heretical opinions. Error of judgment, as well as wickedness of practice, may bring death and destruction upon the soul. (James v. 19, 20; 2 Pet. ii. 1; iii. 16; Gal. ii. 21). Heretics, as well as murderers and drunkards, are there excluded from the kingdom of heaven."—*Ibid.*

"When it comes to a time of trial, and to the sifting of the whole house of Israel, as corn is sifted in a sieve (Amos ix. 9), they only are made manifest to be approved in whom there is both sanctification of the Spirit and belief of the truth—both true piety and sound judgment; if either of those be wanting, be sure the other is wanting too, whatever show there may be to the contrary. There is a text (1 Cor. xi. 19) worthy to be much and often thought upon in these days: 'For there must be heresies among you, that they which are approved may be made manifest among you.' Now, then, forasmuch as the Church is sometimes tried by heresies, sometimes by persecutions, sometimes by both, sometimes by other temptations—and for our part, we know not what further trials we must endure before this work be at an end, or before we go off the stage—as we desire to hold out in a time of trial, let us hold fast truth and holiness together, and cast away from us whatsoever maketh us to offend, whether it be the right eye of an erroneous opinion, or the right hand of a sinful will, or the right foot of a carnal affection."—*Ibid.*

The General Epistle of Jude.

JUDE, or Judas, who was surnamed Thaddeus and Lebbeus, and was also called the brother of our Lord (Matt. xiii. 55), was the son of Alpheus, brother of James the Less, and one of the

twelve apostles. We are not informed when or how he was called to the apostleship ; and there is scarcely any mention of him in the New Testament, except in the different catalogues of the twelve apostles. There is great similarity between this epistle and the second chapter of St. Peter's second epistle. This epistle was written to guard believers against the same persons whom Peter had opposed—persons who pretended to trust in the divine mercy, while they lived an ungodly life ; nominal Christians, but dead in trespasses and sins.

THE DUTIES OF CHURCHMEN IN THESE EVENTFUL TIMES.

From an address delivered at the formation of the Church Institution at Bradford, July 4, 1843, by the Rev. W. Scoresby, D.D.

BRETHREN OF THE CHURCH—The time has come when all of us are called upon to rally round the standard of our constitution in Church and State, not for the stimulating of faction nor the promotion of party, but for the cause of our country and for the happiness of our countrymen. What Churchman does not know—what impartial, intelligent observer from other regions does not perceive, that peril to the Church of England is peril to the monarchy? As we love our country, our constitution, and our Queen—as we love our neighbours and fellow-parishioners, let us unite ourselves in one association of Churchmen for the support of the constitution in Church and State, and for the extending of the blessings of the Church to our neighbours, that we may do them good. On this latter particular we, as ministers of the National Church, would specially urge the necessity for the proposed institution. For if the Church present an instrumentality divinely appointed and calculated for good, is it not worth defending? If her principles have been mis-stated and her objects maligned, is it not fitting that herein she should be set right? If multitudes of the population have been deceived, and so prejudiced by misrepresentation that the Church cannot reach them to do them good, is it not a duty which we owe to the Church and to our misguided brethren, that we should seek that they be better informed upon the principles of the Church? If they have been taught that the institution of a National Church is a hindrance to godliness, and the Church itself an oppressor of the poor, is it not needful that they be shown how far otherwise the truth lies? But to accomplish these salutary results means must be used. Truth must be told in order to meet error. Misconception must be dispelled before prejudice can be removed. The Church and her principles must be cor-

rectly understood before she can have her proper influence, or yield her full meed of blessing. And Churchmen—yes, and I would say Churchwomen too—must be better informed than they generally are of her scriptural foundations and her holy objects, both that they may be strengthened in the faith and be able to give a reason for the hope that is in them. The Church, be it remembered, consists, not of buildings and of the clergy, but of the whole body of the people baptized in its scriptural formularies. Churches might be increased till the land was as full of spires as this town is of the chimneys of manufacturing establishments; clergymen might be multiplied till, as in the island of Malta, there might be a priest almost to every household, and yet the Church might be wretchedly inefficient. It is in the union of clergy and laity, in the attachment of all to her principles, and, above all, in the spirit of true godliness engrafted into the hearts of all who belong to her, wherein consist the Church's strength and the Church's glory! Disunite the laity, and we become a tribe of scattered Levites without a kingdom of Judah. If the quickening spirit of divine power and grace, on the other hand, be wanting, then write upon her in letters of fire, like the handwriting under which the impious Belshazzar was dismayed—"Mene, Mene, Tekel Upharsin," or "Ichabod, the glory is departed." Brethren, we stand not up for a doubtful system, but we stand up for that which we believe to be the system and the truth of God. If we can gather you together in affectionate attachment to the Church, she may still become, in this parish, an instrument of great benefit and blessing to many who are arrayed against us, but whom yet we love. We, as ministers, would like to gather those whose eyes are now beclouded, whose hearts are now prejudiced, and win them by our affection towards them, and our desire to do them good. But we find them looking at us with a scowl—viewing us with deep-rooted suspicion—questioning our efforts, whether, in our utmost benevolence and devotedness, we are not selfish. We would therefore seek, by the help of this institution and the blessing of God, that they might be undeceived; and that the working-men in this large parish might learn the truth as to who are the true friends of the poor.

Blessed be God, however, whilst I have spoken of the impotence of the Church if deprived of her scriptural foundations and of a spirit of godliness, the Church has better hopes and better prospects. I would say to the meeting of this night, if you yourselves be true to your profession—if you, as Churchmen, be true to your Church and faithful to yourselves, you will give a prospect, by the blessing of God, for better things for the Church in this parish, and better things for the poor people. Energy, and vigour, and spirituality are evinced. Oh! may these be enlarged to a mighty universality. And seek ye,

brethren of the Church, to do your part in the important work the Church is entrusted with. Let the high principles of the Church be manifest in your conduct. Let Churchmen be ever known from others. Let Churchmen be living epistles, known and read of all men ; and let the honour, integrity, and superiority befitting her members, single you out as worthy of her communion, and as testimonies to her excellence : and so shall your life and conversation bear witness against the lies that have been testified against her. Inform yourselves accurately of her principles by the means which, in the proposed institution, we hope to provide—that, in your several spheres of life, you may circulate among the people generally, as men instructed, not ignorant, in the principles of your Church—having, for your object, not to pervert, but to instruct—not to put forth the spirit of enmity, but of Christian love—not to seek to injure your brother, but to promote his real welfare, putting forth your efforts in the spirit of charity, and saying to your fellow-townsmen and parishioners, “Come with us, and we will do you good.”

HEADS OF EXAMINATION IN RELIGIOUS CONCERNS.

1. Am I endeavouring to learn God's will ?
2. Am I endeavouring to do God's will ?
3. Am I praying to God through Christ that he would teach me his will, and give me grace to obey him ?
4. Do I attend public worship on the Lord's day, and spend the remainder of the day in a way pleasing to God ?
5. Am I living soberly, honestly, and religiously during the week ?
6. [For parents]. Am I loving and helping my husband or wife ? Am I providing for my children, and treating them with kindness and good-temper ? Do I restrain them so far as is really best for them, and no farther ? Do I endeavour to have them religiously educated ? and do I set them a good example ?
7. [For sons and daughters, whether grown up or otherwise]. Am I doing all which I ought to do towards making my parents happy ?

Consider, as before God, what is the true answer to each of these questions separately ; also, whether it is more or less favourable than that which you must have given last week or last month.

Miscellanea.

EPISCOPACY A STRONGHOLD AGAINST ERROR, INNOVATION, ETC.

The advantages of Episcopacy are many and great. They are many—for look at the various ways in which they present themselves in the dissemination and progress of religion in public and in private. Is it a time of ease and quietness in the Church? Episcopacy is calculated to be intimately connected with that ease and quietness, and to retain it, with God's blessing—if it is good it should be retained. Is it a time of trouble, difficulty, anxiety, or such like? Episcopacy is well adapted, by divine aid, to stem the tide of adversity, and to appear the more to advantage afterwards. The benefits of Episcopacy are great; for see to what an extent it can be applied—what salutary designs it can be the means of promoting, and in what a salutary way! Is there much requisite in order to satisfaction, stability, and comfort? Episcopacy affords it. Either by its *action* or counteraction, it is continually available for the glory of God and the welfare of man. The Presbyterian may argue against it, grapple with it, oppose it; he may set up his favourite view instead; but Scripture, antiquity, use, and tendency commend the doctrine of Episcopacy—a doctrine that at once promotes *unity, peace, order*, and, may I not say, Christian edification and fruitfulness? The Independent may gainsay, or resist, or he may treat with levity, or as nothing, the passages that bespeak this primitive order (for so I must esteem it, from the nature of the case); still will it be admitted by many candid, many excellent Christians, in its true value, efficacy, and importance, especially in the days of “rebuke and blasphemy.”

THE BISHOP OF RIPON AND THE BISHOP OF CHESTER.

In the last report of the Diocesan Society, instituted for the purpose of building churches, and endowing ministers of churches built or enlarged with the aid of the Society, and for promoting the increase of church accommodation, it appears that in the diocese of Ripon, in the course of last year, the Society advanced the sum of 5,870*l.*, which was increased to 30,000*l.* by subscriptions. By these means 10,304 additional sittings had been provided in churches and chapels, of which 5,791 were free. I cannot help saying that this fact redounds to the credit of the respected right reverend prelate who presides over that diocese, and whose piety, zeal, and amiable character, doubtless, have exerted that influence whence so much benefit has resulted. In referring next to the diocese of Chester, too, I cannot find words sufficiently strong in which to express my admiration of the Bishop of Chester, who has effected

so much good in that diocese which has the good fortune to be under his charge and to witness his example. It is impossible for any man to read the charge of the Bishop of Chester, and the documents which accompanied it, without entertaining sentiments of the deepest respect for that venerable prelate. In the diocese of Chester, in the year 1841, the sum of 53,000*l.* was applied to the building of churches, and 11,000*l.* to endowments—making a total of 64,300*l.* Of this amount, 18,350*l.* were derived from public sources ; and to the credit of that diocese let it be said, that 46,500*l.* were provided by individual subscriptions.—*Speech of Sir Robert Peel in the House of Commons on Church Extension, May 5, 1843.*

PASTORAL INFLUENCE.

In how many ways does this blessed thing, “pastoral influence,” evince itself? Look at that little assemblage. Ah ! even within *its* compass there are those that are the better—yes, the better, thank God, for that which others have despised—the pastor’s visits and the pastor’s advice, the pastor’s encouragement and the pastor’s goodness. Poor Anne, there, was sick—very sick ; but God, amongst his blessings, sent her a minister of Christ to speak to her for her advantage. She listened, she paid attention, and, like Lydia, she profited, the Lord opening her heart. There’s Bill, there, too ; yes, he took the pastor’s advice, and how is it ? He prospers in body and soul ! How is it that John is so cheerful, who used to be so sad—how ? The pastor called, and prayed *with him* and *for him* ; and he sees no occasion to be discomfited or dismal. Joseph knows who has been *good* to him ; and thus he is a happy one in yonder number. Are there not many others who could testify to the pastor’s faithfulness in their several cases ? Yes, very many have been brought to God in love and gratitude. And could they tell us here on earth, who are absent from the body, present with the Lord, in their fit abodes according to his providence, oh ! many of these would rejoice to state and to specify—the “pastor’s influence !”

ARCHDEACON BATHER ON THE IMPORTANCE OF CATECHIZING.

But, my reverend brethren, public preaching is but a part of religious teaching, and it will not prevail, as we could desire, without its proper adjuncts and subsidiary instruments to prepare for it and to accompany it. I do not mean that a word may not strike, and, by God’s blessing, upon after-consideration, tell occasionally as to do permanent good. But we speak commonly to such as are neither wise nor willing, and to very many who have never been exercised in *considering* at all. To meet the difficulty, however, there is the primitive ordinance of catechizing. The Church has also provided us with a catechism,

and the rubric says, "The curate of every parish shall, diligently, upon Sundays and Holy-days, after the second lesson at evening prayer, openly in the church, *instruct* and *examine* so many children of his parish sent unto him as he shall think convenient, in some part of this catechism." I made this, however, a special subject of address to you in 1835, and, therefore, am not going to enlarge upon it now. But one sentence which I then quoted from Dean Comber I will repeat—"Sermons (he says) can never do good on an uncatechized congregation." If he is right, let those who are zealous for rubrics, be zealous for this. It is a good deal more than a direction for orderly proceeding, and the neglect of it will be no better supplied by a second sermon, than a neglect of common arithmetic would be by a lecture on algebra. On this, however, I will not now dwell.

When there is an opportunity for doing well, do not postpone it—be anxious to correct your own faults, and be indulgent towards others—when there is occasion for acting, *act*. This is the foundation of virtue.—*Gutzlaff*.

Treasury.

BEFORE even our Saviour was incarnate—yea, long ere the worlds were made, or the heavens or the earth formed—he saw how all things would go with us; and even when in Adam all died, and lost and forfeited his image, and sunk as slaves into the hands of the enemy, his eyes saw it, and his heart had compassion upon us. He knew (humanly speaking) it would have been easier to make a new world and create new souls, than to recover us now, lost and ruined; and in strict justice he might have left us, cursed and spoiled as we were, to feel the vengeance of eternal fire, and begin a new creation for his pleasure; but he loved us too dearly. He valued us far, far too highly to forsake or give us up. No, he knew we were gone from him, and in possession of the enemy. He understood our captivity, and well saw what it would cost him to get us back, and save us from perishing to eternity; but it did not avail; all he foresaw he should undergo to ransom us could not prevail with him to resolve to leave us unhelped. "He saw the travail of his soul," understood what bitter pangs he must bear to redeem us, but was satisfied; he loved us with everlasting love, and so became the Saviour. He determined, cost what it would, to have us; and neither did he grudge all he should pay down for us, all he should endure or suffer in body and soul, so his poor dear people could but thereby be saved; and with this view, with this aim, in the fulness of time, he

arose from his throne, took leave of all his glory, forsook all his majesty and ease, and came down from heaven in the sight of all the angels, and was made lower than they are for the sufferings of death; and thus God, the Most High God, was made a Man of Sorrows and acquainted with grief. But he so loved us, that he bore all contentedly for us; and we do not hear that he so much as said, "O it is too much!" Our ease and peace was more to him than his own. He knew we had deserved all that, and more; and therefore, to the astonishment of the princes and priests, and to the surprise of men and angels, he held his peace. Jesus loved us even unto death, and weathered out the dreadful storm; nor once begged for pity or mercy, until in his last agony, when he had fully drank up the dregs of the cup of trembling and astonishment, and made a perfect and complete atonement and amends for our sins, and endured all our wrath, paid down our full price and ransom; and then he was justified in spirit, namely, when God the Holy Ghost bare witness in his heart, the world was now his own, and all things recovered by the blood of his cross, and the sin and iniquity ended, and the transgression finished, and the "everlasting righteousness brought in." Jesus is not well pleased while we are miserable; he is not satisfied while we are without the happy enjoyment of his righteousness and pardon in our hearts; while we are slaves of his enemy, and slight his redemption, or, as St. Paul terms it, "trample under foot his blood," he must be grieved; but that fulfils his joy, and makes his heart satisfied, when we flow to him: when we will not and cannot be happy without him; when a soul, once unhappy and restless—a vassal, a bond-servant of sin and the devil—has obtained salvation in him, and is delivered from the iron yoke, and sits down blessed and joyful at Jesus' feet, thanking him with unspeakable joy for his cross and sufferings; then can he be said properly to be satisfied, and can say to his angels, "Rejoice with me, for I have found that which I had lost." How far it will go before the Lord's heart shall be fully satisfied, he only knows; but he will certainly draw yet many millions to him, till his thirst is quite allayed, and his longing after souls is satisfied. Let us ask our hearts in his presence this question, "Is he satisfied with me? For all the travail of his soul, has he yet won me, and got me to be his happy reward and wages? or has not all his labour and pains, and have the influences of the Holy Ghost allured me to him? or am I yet in my sins?" Be ye also satisfied in him, and be his joy, and he yours, to all eternity.—*Rev. John Cennick.*

I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto him, unto that day." You see, believers commit themselves to Christ against that day. All their interests in time and eternity they

commit to Christ—their persons to be justified—their natures to be sanctified—their whole selves, souls, and bodies, and spirits to be his, now and for evermore. Now what an honour doth this bring to Christ. Suppose there was a single man possessed of all the wisdom, all the power, and all the wealth in the world, so that all people were continually applying to him—one for money, another for counsel, and a third for succour; what a prodigious honour would this put upon that man! But what is this in comparison of the honour accruing to Christ, from the application of so many believers to him, upon so urgent and important concerns as those of their souls? Cries go up from a thousand voices, each complaining, “Lord, I am beset with all these lusts, and all these devils; help thou, therefore, and strengthen me.” Christ answers, “I am with thee, fear not.” At the same time ten thousand others are calling, “Lord, save us, we perish!” To all of whom he stretches out the sceptre, and says, “Live!” At one time you may see the eyes of the blind opened, the ears of the deaf unstopped, the lepers cleansed, the dead raised. I say, you may see Christ ministering his holy, his healing blessings to thousands and tens of thousands, and giving relief to every desiring soul, whatever his need be, and to all at once. “Ho! every one that thirsteth the word is), come to the waters.” They “fly as a cloud, and as doves to their windows,” and the all-sufficient Jesus heals them all. “Surely to Jesus (will every believer say) I owe my all. To his inexpressible love I owe my all. Glory be to his name! Jesus is my righteousness, Jesus is my strength, my hope, my refuge, my confidence, and my theme, now, and in eternity. I will sing the praises of the Lamb for ever and ever.” Judge ye, now, what an increase of honour is continually coming in to Jesus, from the application and relief of so many thirsty souls receiving life out of his fulness. Judge of the honours paid him by the multitude of saints departed, who are referring their all to him—and judge what his glory will be at that illustrious day, when “He shall come to be glorified in his saints, and to be admired of all them that believe.”—*Walker's Sermons on the Covenant of Grace.*

Poetry.

THE COTTAGER'S HOME.

LONG, long, had he wander'd away in the world,
 And by various billows been mightily hurl'd;
 Far, far, o'er yon hills had he pass'd, nor had seen
 The joy that he thought midst the climes bright and green.

He returned, still unsated, and hoping to find
 Congenial retreats, and meet rest for his mind ;
 And he felt that for joy and for peace he might roam,
 And find it at last in—the “cottager’s home !”

E. W. BARLOW.

“ In the world ye shall have tribulation ; but be of good cheer, I have overcome the world.”—JOHN xvi. 33.

A BEAM of joy through ev’ry tear
 God affords to the sincere—
 A beam of hope, to bid them rise,
 And thank him for his rich supplies !
 What tho’ troubles intervene,
 And give a sadness to the scene ?
 Christians see their Saviour near,
 Which chastens doubt and chastens fear.
 The cloud may gather and may rest,
 And render Christ’s with grief oppress ;
 But, lo ! he brings them out of all
 That can them in this life befall !
 A beam of joy through ev’ry tear
 God affords to the sincere—
 A beam of hope, to bid them rise,
 And thank him for his rich supplies !

E. W. BARLOW.

Calendar.

NOVEMBER.							
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.			
		1st Lesson	2d Lesson	1st Lesson	2d Lesson		
1	All Saints’ Day	Wisd. <i>a</i> 3	Heb. <i>b</i> 11	Wisd <i>c</i> 5	Rev. <i>d</i> 19		
5	21 Sund. aft. Trin. [Papists’ Cons. *]	Habak. 2	Luke 21	Prov. 1	1 Thes. 1		
12	22 Sund. aft. Trin.	Prov. 2	John 4	— 3	2 Thes. 3		
19	23 Sund. aft. Trin.	— 11	— 11	— 12	2 Tim. 2		
26	24 Sund. aft. Tri.†	— 13	— 18	— 14	Heb. 2		
30	St. Andrew, Ap.	— 20	Acts 1	— 21	— 6		

* Proper Ps.—Morn. 64, 124, 125.—Proper Lessons, 2 Sam. 22. Acts 23.

† The Collect, Epistle, and Gospel for the 25th Sunday after Trinity to be read.

a To ver. 10.

b Begin ver. 33, and chap. 12, to ver. 7.

c To ver. 17.

d To ver. 17.

W. E. Painter, 342, Strand, London, Printer.

THE VILLAGE CHURCHMAN.

No. LXXII.] DECEMBER, 1843. [NEW SERIES.



CANTERBURY.

Cathedral Institutions.

UPON the division of the great bishoprics into several dioceses, which was effected by Theodore, Archbishop of Canterbury, in the seventh century, the churches of the bishops began to be distinguished by the name of *cathedral*, from the episcopal cathedra or chair, in those churches, whence also the seat of episcopal power is called the *see*. The following is the order of time according to which the bishoprics of England and Wales were instituted, viz., London, founded by Lucius, the first Christian King of Britain, A.D. 185; Llandaff, A.D. 185; Bangor, A.D. 516; St. David's, A.D. 519; the archbishopric of Wales from A.D. 550 till A.D. 1100, when the bishop submitted to the Archbishop of Canterbury, his metropolitan; St. Asaph, A.D. 547; St. Augustin made Canterbury the metropolitan archbishopric, by order of Pope Gregory, A.D. 596; Wells, A.D. 604; Rochester, A.D. 604; Winchester, A.D. 650; Lichfield and Coventry, A.D. 656; Worcester, A.D. 679; Hereford, A.D. 680; Durham, A.D. 691; Sodor and Man, A.D. 898; Exeter, A.D. 1050; Sherborne (changed to Salisbury), A.D. 1056; York

(archbishopric), A.D. 1067; Dorchester (changed to Lincoln), A.D. 1070; Chichester, A.D. 1071; Thetford (changed to Norwich), A.D. 1088; Bath and Wells, A.D. 1088; Ely, A.D. 1109; Carlisle, A.D. 1133.

In the reign of Henry VIII. an Act was passed for the Suppression of all Monasteries, and the following bishoprics founded; Westminster, A.D. 1540; Chester, Gloucester, Oxford, Peterboro', A.D. 1541; Bristol, A.D. 1542. Henry VIII. had many plans for erecting more. One scheme is given in Strype, wherein the number amounts to twenty. The history of the foundation of English bishoprics is involved in much obscurity. For the principal dates given above, we are indebted to a brief article in the *Church and State Gazette*.

Canterbury.

The archiepiscopal see of the primate and metropolitan of all England was established A.D. 596, by Pope Gregory the Great, who sent the pall to St. Augustine. The cathedral church, which had suffered from the effects of a Danish invasion, and become unfit for the performance of divine service, was repaired by Archbishop Odo, in A.D. 938; but it was soon destroyed by fire, and repaired again A.D. 1017. It suffered again by fire A.D. 1067 and A.D. 1174. The new building, of which the architects were, first, William of Sens, and afterwards William the Englishman, exceeded in height and length, and was more sumptuous in every respect, than the former edifice. About the year 1304, the whole choir was repaired by prior Henry de Estria; and from that time many successive improvements have been made. This church suffered greatly during the times of Puritanic fury—its stained glass was demolished, its font broken, the brasses were torn from the tombs, and every possible insult offered to the glorious pile.

Its general form is that of a double cross, with a tower at the intersection of the nave and west transept, and two other towers at the west end.

The present Archbishop is the Right Honourable and Most Reverend William Howley, D.D., consecrated A.D. 1828.

DIMENSIONS.	FEET.
Extreme length from E. to W	514
———— of nave	178
———— of choir	180
Breadth of choir.....	40
———— nave and aisles	71
Height of choir	71
———— nave	80
———— middle tower.....	235

THE LAY-READER.*

SAMUEL GUNN was born at Waterbury, in Connecticut, in the year 1763, and baptized by a clergyman sustained by the "Society for Propagating the Gospel in Foreign Parts." The war of the American revolution commenced while he was a child, and consequently he took no part in that fearful struggle. But the Church suffered severely during the momentous period in question, and became, in many places, but a name—a name, too, of obloquy and reproach. Yet Samuel Gunn continued faithful to his spiritual mother. He loved the vine which he believed the Son of God and his apostles had planted; and though now broken and spoiled, he hoped to see the time when it would cover the land with its spreading branches, and when its leaves would be for the healing of the nations. The war having at length terminated, the clergymen in Connecticut rallied their remaining forces, and elected a bishop, who was consecrated in 1784 by the Scottish prelates. Bishop Seabury was soon actively engaged in the great work of reviving the enfeebled parishes committed to his charge. He ordained pastors, and was the first who performed the solemn ordinance of confirmation in the United States. Among the numbers who hastened to receive this holy rite, was the subject of our memoir, who had now attained the age of manhood, and had given unquestionable signs of a Christian character.

The parish of Waterbury was, at that time, without a clergyman, and Mr. Gunn, being a man of unimpeachable morals, was appointed a lay-reader. During the week he was engaged on his farm, but on Sunday he occupied the desk, and conducted the devotions of a few zealous Christians, according to the venerable forms of the Liturgy. Sometimes a clergyman visited the little flock; but such opportunities were not frequent, and for ten or twelve years Mr. Gunn continued his useful labours without fee or reward. But his family was now increasing, and his circumstances were greatly straitened. At length he determined to seek a home in the Western country, which already presented a wide field to enterprize and industry. He first removed, about the year 1793, to Windham, in the western part of the State of New York. Here he established a small shop, which yielded him a livelihood sufficient for his moderate wants. He soon found means to collect a few persons together, and to persuade them to unite with him in the performance of divine worship. He commenced, a second time, his vocation of lay-reader; and soon experienced the gratification of finding that his efforts were not in vain. The number

* From the Rev. Henry Caswall's "America and the American Church."

of attendants gradually increased, until finally they organized a parish and obtained a clergyman. But Providence did not permit the subject of our memoir to enjoy the spiritual advantage of a pastor. He seemed destined to be a lay-reader; and by the silent influence of a blameless life, no less than by his direct exertions, he was to promote the truth among those who had few opportunities of hearing an official ambassador of God.

His circumstances becoming again embarrassed, he decided on removing into the fertile, but at that time almost uninhabited, region bordering on the Ohio. Accordingly, having punctually paid his debts, he sallied forth with a light heart and a light purse, in quest of new toils and new means of usefulness.

It was in the autumn of 1805, that Mr. Gunn, with a wife and five children, commenced his long and fatiguing journey. An occurrence of a most distressing character soon wrung the affectionate heart of our lay-reader, and tried his faith to the utmost. While passing through the deep forest, one of his children fell from the waggon, and in a moment was crushed to death beneath the wheels. With his own hands the afflicted father dug a grave by the road-side, and having read the solemn burial-service of the Church, committed the remains of his beloved offspring to their kindred dust. In the month of November he reached the banks of the Ohio, and embarked with his family and little property on the noble river which was to bear him to his destination.

No steam-boat then ploughed the western waters; and it was only in long and narrow vessels, propelled by poles and dragged by ropes, that the hardy boatmen could ascend the current. The passengers and goods destined for places down the stream, were conveyed in flat boats of a temporary construction, which were broken up and sold when the voyage was completed. In a vessel of this latter kind, Mr. Gunn, with his little all, floated slowly to his future home.

At length his boat was made fast near the village of Portsmouth, a place containing at that time not more than a dozen dwellings. There was, however, a dockyard in the vicinity, where a large ship was afterwards built, which descended the river 1,500 miles to the gulph of Mexico, and was employed in the trade with Europe.

In so enterprising a neighbourhood Mr. Gunn was not idle. He purchased a small farm, and diligently employed himself in felling the trees, breaking up the rich soil, and sowing the seeds from which he hoped to provide his children's bread. And now the Liturgy was heard probably for the first time on the shores of the Ohio. Every Sunday, the lay-reader collected his family around him, and united with them in worship and praise. For many years none but his domestic circle attended on these occasions; but a providential circumstance soon enlarged his congregation. He thought it expedient to sell his farm, and

remove into the village of Portsmouth, where he established himself as a cooper. He soon found that he was not the only Churchman in the place ; but that there were a few others who had been taught to believe in one Catholic and Apostolic Church. These gladly attended his reading, and assisted with their responses. About this time, namely, in the year 1819, he received the grateful intelligence that a diocese had been organized in Ohio, and a bishop elected and consecrated. To complete his gratification he learned that the new prelate was no stranger to him. The Rev. Philander Chase, the same missionary who, on more than one occasion, had slept under his roof, and dined at his table at Windham, in New York, was now his bishop in the Far West. Mr. Gunn immediately took his pen and wrote to his chief shepherd. He stated the importance of directly commencing regular services in Portsmouth. He mentioned the comfort which the few members of the Church in that increasing village would derive from an Episcopal visit ; and he concluded with earnestly requesting the bishop either to come himself, or send some clergyman to visit them at an early season.

Bishop Chase was engaged in highly important business when this letter arrived. He, therefore, sent the Rev. Mr. Morse, one of his most faithful clergymen, who was received at Portsmouth with unaffected cordiality. Once more, after an interval of fifteen years, our lay-reader was permitted to hear the word of life declared by a commissioned ambassador of Christ. In about a month afterwards the bishop himself arrived : the court-house was immediately prepared for religious worship, and a large congregation, partly drawn by curiosity, and partly by a better feeling, soon assembled. The bishop delivered a plain and practical sermon, with that solemnity and that energy which seldom fail to produce a deep impression. Nor was this all. He remained in Portsmouth till he had gained the affection and respect of the people, had baptized and confirmed a number of persons, and had effected the organization of a parish, of which Mr. Gunn was elected senior warden. Having regularly appointed Mr. Gunn to the office of lay-reader, he left Portsmouth, and went onward to discover new openings for the Gospel and the Church.

For the third time our lay-reader occupied the desk ; but the people were, to a great extent, destitute of Prayer Books, and could not, of course, join in the responses. It was soon discovered that a printer in the village was in possession of a large number of these invaluable manuals of devotion, which he had long since laid away as unsaleable. They were immediately purchased, and some at high prices. Money was then scarce, and one person actually gave twenty bushels of corn for a single Prayer Book. For three years, Mr. Gunn regularly performed the services. During this period the village was visited most

severely by disease : many who had taken a deep interest in the Church militant below were removed to the Church triumphant above ; and after several unhealthy seasons, few of the little congregation remained. In the year 1823, a clergyman residing in Chillicothe, fifty miles distant, consented to officiate once a month in Portsmouth. This was a great benefit to the people, and a great relief to Mr. Gunn, who had now attained his sixtieth year. The latter, notwithstanding, conducted worship, and read a sermon on the intervening Sundays ; and after two years, when Mr. Kellog, the clergyman, left Ohio, he again took the entire labour upon himself. All this, it must be remembered, was entirely gratuitous, and the only recompense was that of a good conscience.

The congregation, now exceedingly small, was often a subject of ridicule to the thoughtless and the prejudiced. The members of other denominations also frequently importuned the few Episcopalians to unite with them, on the assurance that a

Chr minister could never be obtained. But the little community, attached by conviction to the distinctive principles of Episcopacy, never ceased to persevere in what they believed to be the way of truth. In 1831 they obtained a convenient room for their worship : they fitted it up with commodious seats and a pulpit ; and here, after his recovery from a severe illness, the aged lay-reader, with a trembling voice, continued to conduct their devotions. In the month of July, in the same year, he officiated for the last time.

Having been just ordained a deacon by Bishop Chase, I was sent by him to Portsmouth, where I received and accepted an invitation to take charge of the feeble congregation. My compensation was fixed at 200 dollars (45*l*.) a year, which, with an additional hundred from the Diocesan Missionary Society, was enough to support existence at the low prices which then prevailed. But scarcely had I officiated once in my new sphere of labour, when a frightful accident beset the good Mr. Gunn, which hastened his departure from the world. A fire-engine had recently been purchased by the inhabitants of Portsmouth, and the old man, with many others, was observing its operations. The person who directed the jet unfortunately permitted the tube to fall, and in an instant the whole stream of water struck Mr. Gunn in the face, crushing his right eye, and completely destroying its power of vision. For some time his condition was extremely precarious ; and it was feared that a total loss of sight would be the result. At length nature rallied, and he recovered strength to walk. One eye was spared to him, but his former health was never restored. Yet the hope of immortality brightened upon him, and his conversation became more and more solemn and edifying. The Church, too, was dearer to his heart than ever ; and it was not long before he gave a proof of his

sincerity, which was the last crowning act of a life devoted to the service of God.

During the winter following the accident, he one day requested as many of the parishioners as could attend, to meet him on important business. A number of them accordingly assembled, and the old man, rising from his seat, represented to them in strong terms the importance of building a church. He showed them that no considerable accessions to their number could be expected, until a distinct building, of sufficient capacity, and easily accessible to all, had been obtained. He concluded almost in the following words :—" You know, my friends, that I am not rich, and that twice I have lost my all ; yet providence has given me enough, and my property is now a little more than two thousand dollars. Of this I will give *one-third* towards the erection of the proposed edifice, on condition that you will contribute the remainder of the necessary amount." This offer was accepted with admiration and gratitude, and a sufficient sum was promptly subscribed.

But the lay-reader lived not to see the Church erected, nor even its corner-stone laid. A few months after his generous gift, his form became emaciated, and he was soon confined entirely to his bed. Religious services were sometimes held in his room, which evidently afforded him great delight. On one of these occasions his children and grand-children were present by special request. I took for my text, Eccles. xii. 1—" Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." At the conclusion of the service, the pious veteran raised himself a little on his pillow, and spoke a few words in the most pathetic manner, labouring to impress upon his offspring a deep sense of the necessity of pure and practical religion. He represented the comfort which he felt in resting all his hopes on the great atonement ; and finally besought all his dear family to follow the narrow way of life, that he might ultimately enjoy the happiness of meeting them in heaven.

A clergyman, in priest's orders, visiting Portsmouth about this time, Mr. Gunn expressed his desire to partake of the holy communion. The sacred rite was accordingly administered to him, and he expressed the liveliest joy and consolation. Five days afterwards he breathed his last in perfect peace, having almost completed his seventieth year. Many hundred persons accompanied his remains to the burial-ground ; for he had been a friend to all, and had been long regarded as an example of uprightness and integrity.

ON THE QUIET SPIRIT OF THE CHURCH OF ENGLAND.

No. III.

BY THE REV. ABNER W. BROWN.

THE Church of England manifests the same quietness of spirit in her operation upon society which I have already described. Philosophy itself is compelled to acknowledge, that no other social engine has ever appeared equal in moral power to the visible Church. But evil has its natural home and stronghold in the heart of fallen man ; and although God has promised to his Church that the gates of hell shall not prevail against it, yet he has never promised that the mere engine shall overthrow, by its natural energy, the dominion of evil—the kingdom of Satan. His Church, therefore, while using every means which wisdom and experience may suggest for his glory and the deliverance of man, must, nevertheless, be careful to leave the event with God, and must humbly act as if the kingdom were his alone, and as if means could only be efficacious so far as employed and blessed by his Holy Spirit. For the Redeemer's kingdom, though not of this world, has to be established in the world ; and the Church, therefore, must endeavour to bring the Gospel, practically as well as doctrinally, as close as possible to each individual in the moral wilderness of society, because corrupt man will not go out of his way to seek that which he values not. But in preparing the way for the Lord, and providing the light of truth, the Church needs to remember that she cannot give sight to the eye, nor change the heart. She will do well to avoid that usurping of the Holy Spirit's office, that forcing of religious excitement, and calling it change of heart, which utterly vitiates the whole modern system of *revivals*. Our branch of Christ's Church aims, therefore, to operate directly upon the mass of society with energy, yet without excitement ; not confining herself to the periodical opportunities of instruction, but entwining true religion with the social relations of life, and mixing up its principles with all that men do. She exerts her immense influence openly and undisguisedly ; yet with so little of bustle or excitement, that society, in yielding to it, is scarcely aware of its all but universal operation. Her influence (to borrow the praise bestowed by a recent Dissenting Review on a modern publication) "is at once mild and salutary, insinuating the lessons of wisdom, and strengthening the resolves of virtue." Through the marriage service, she finds access for sound doctrine and pious impressions into every family at its beginning. By the thanksgiving service, she seizes the birth of each child as an opportunity of touching once or oftener every mother's heart, and of pouring Christian instruction into her mind. She con-

nect every infant, at its admission into the Church, with certain adults as sponsors; imprints on the memory of every child as it grows up the essentials of divine truth in a few simple questions and answers; brings at confirmation every young person of every rank into personal spiritual intercourse with her highest ministers; and solemnly fastens on their minds their responsibilities to God and their connexion with the Saviour. To pass over the use made of sickness in the visitation service, she seizes the burial of every member of society as he dies for an opportunity of impressing on those who stand around the open grave as well the cheering as the awful realities of God's word. By directing most of her occasional services to be solemnized in the public congregation, she habituates the members of the Church to feel that there is a certain personal union among them all. She appeals to every inhabitant of every parish throughout the kingdom, each Sabbath, to observe the universal day which God has sanctified and hallowed for worship and instruction; and, by providing for *daily* morning and evening worship, she invites all to consider themselves as a *family*, and meet in her churches as at a family altar. She holds forth to the nation the importance of the incarnation, death, and resurrection of our Redeemer, and of the descent of the Holy Ghost, by the prominence which she gives to Christmas, Good Friday, Easter, and Whitsuntide.

That influence and machinery which had been abused by the Church of Rome is by the Church of England unostentatiously restored to its legitimate use—of extending the Saviour's spiritual kingdom by means of his Church. Her distinctive badge among the Churches of Christendom is her open and constant reading of the unmixed, unmutated word of God. This also is "the mainspring of her efforts against evil and error; a still, and quiet, and mighty mode of attacking sin, and of infusing light, and life, and truth, into the souls of a whole nation." In short, the operation of our Church upon the mass of the nation, through the individuals, the families, and the communities, of which it consists, is, like that of the air we breathe, indescribably mighty and extensive, directly vital, yet almost unperceived.

Her corporate ecclesiastical action and influence in the cause of truth and godliness is great and free from bustle. Placing the crown on the head of the chief magistrate to whom God has committed the government of the nation, she brings Christian truth and active religion to bear directly upon his mind at the moment of his entrance into power. She ever afterwards upholds his authority, and urges all her members to do the same; quietly pointing to him as the chief power in the realm. Her stated prayers for him convey to himself and his subjects a silent exhibition of his duty to them, and of theirs to him. In respect of legislation, she silently exerts

influence to have the revealed word of God adopted as the basis of all human laws. Not appearing officially in the bustle of the lower house of Parliament, she directly operates by her superior clergy in that house which is less under the influence of changing opinions and parties. The laws of the nation were, by the Church's influence, founded or modelled upon the word of God ; and the Church is bound to watch over them in God's behalf, in order that, as far as her power extends, whatever changes may be made in them, shall be such as do not contravene his word, but rather further his kingdom on earth. This duty our bishops fulfil in the calm spirit of their Church, always operating by their votes, but seldom interfering in debate, except where the subject evidently bears upon religion. They sit in Parliament, as one of their number lately observed in debate, "not to make the Church political, but to make the State religious." The distributive ecclesiastical influence which she possesses is exercised in the same quiet and tranquil manner. She stations in every village through the kingdom an official representative of the Church of Christ, one who hath vowed to spend his life in building up the Saviour's kingdom, and in promoting the salvation of souls. He is forbidden to engage in secular pursuits ; nothing in his situation necessarily thrusts him forward ; his station and rank in society are fixed, and he needs no struggle to ascertain his level. He may be possessed of a powerful, graceful, and well-stored mind, and yet the world at large neither see nor know of him ; he may pass through life almost unknown in the adjoining parish, and yet be ceaselessly and successfully doing his Master's work in his own : the work will indeed be evident, but the workman may be unseen. What a moral dignity, as it has been justly observed, does society unconsciously award to these representatives of the Church ! If the civil government require as a document a satisfactory testimony, a credible witness, the certificate of the unknown parish clergyman is called for—his person, his name, is immaterial—it is his office which carries weight, and affords the sanction required : the demand is addressed to "*The Rev. the officiating Minister.*" If private persons at a distance require local evidence, the clergyman of the place, though his name and individual character be unknown, is applied to. It is universally felt that, as far as general certainty is attainable, trust and confidence may be reposed in the person whom the Church has approved and anywhere fixed as her minister. Is a stranger in distress, is a traveller hurt, the Church's representative in the place is an accredited character, to whom is known to belong the Redeemer's office of doing good. Probably most clergymen can testify how constantly they are applied to by Dissenters of their parish in times of distress, or in cases of difficulty ; how generally those who never enter church, but are wont to

declaim against liturgies and forms, establishments and bishops, come in their hour of trouble to the "Church minister," for that assistance, comfort, or advice, which, I trust, it may confidently be said the "Church minister" always delights to be able to afford to sufferers. The honour thus, on all hands, conferred upon the Church of England, through her representatives, is the natural result of what her clergy have long habitually done as members of society; in accordance, indeed, with their character as ministers of the Church of Christ, but not in compliance with any injunctions of official duty. It evidences the existence of astonishing influence, which nevertheless is scarcely felt to exist, except where the suspension of its benefits in any locality makes the neighbourhood long for its restoration.

The same quiet and subdued spirit has regulated the official intercourse of her clergy with the laity. She permits them not to forget that they are subjects, nor allows them to establish orders like the Hospitallers, Templars, or Jesuits; whose corporate immunities and kingly prerogatives are opposed to the supremacy of any civil government which God may have established in a nation. She gives her ministers an official character, and claims for them reverence, as "ambassadors for Christ, and stewards of the mysteries of God:" and she has previously laboured to prepare them, as far as human means can do, for sustaining the high and holy office. No vows can be conceived more solemn than those required of them at ordination; no ceremonies more impressive than those by which she has sought to reach their hearts; no warnings more searching and pertinent than those in which she has urged them to "draw all their studies and cares" towards their holy office, and to remember the account which they have hereafter to give of their ministry. The nature of the public prayers which she puts into their mouths, and the great amount of God's word which she requires them to read aloud, not only fixes the public standard of ministerial character very high, so as indirectly to press on their own consciences; but also secures to the flock a rich provision of Gospel truth, dispensed, too, as it ought to be, by God's appointed minister. They are forbidden to contend from the pulpit against one another. It is not permitted them to narrow the visible Church according to capricious standards of their own. They are required, in all their official acts, to proceed upon the principle that secret things belong to God; and that in regard to ordinances, the Church must adopt the universally intelligible standard of a credible profession and conduct not openly inconsistent with it. But it is also incumbent on them publicly to denounce sin, and constantly to warn all, that the effectual blessings which belong to faith do not accompany the externally credible profession, but only the

inward reality. Thus holiness of life is honoured, hypocrisy discountenanced, noisy forwardness discouraged, and every conscience is referred to God's all-seeing eye.

Many other illustrations of the quiet and composed spirit of our Church offer themselves to our attention, but these may suffice.

To conclude : shall we rest contented with merely admiring the beautiful features of our Church? Shall we not seek to have her very spirit infused into ourselves? Controversy, contending for the faith once delivered to the saints, seems to have become needful in our days, and attention to it is therefore a Christian duty. Mixed knowledge, the knowledge of good and evil, is increasing on all sides ; and a maddening thirst for information, no matter on what subject, no matter at what price, rages throughout society. Infidelity, to gratify its enmity against God, is urging on this thirst even to frenzy, by intoxicating the nation with scepticism and neology—with deism and atheism—with anything, in short, which it can persuade people to receive as education. What watchfulness, then, do we all need, that the weapons of our warfare should not be carnal ! What energy, yet what meekness, is required in our present difficulties ; what love, yet what indignation ; what activity, yet what quietness ; what self-possession, yet what ardour ; what patient humbleness, yet what lofty steadfastness of principle and purpose !

Our Church teaches us how to rise to the emergency, and she presents us with models drawn from the Scripture, and suited to the exigencies of the times. Let us catch her spirit, and learn wherein our true strength consists. Let us place our dependence on our great Head—let us encourage ourselves in our God, and be “valiant for truth :” yet, calmly bearing in mind that, sooner or later, error shall certainly be overthrown, and that the Redeemer's kingdom must assuredly overspread the whole earth, let us, as we “hope for that we see not, with patience wait for it.”

The *blessing* that is pronounced at the end of the service, by the *priest* or the *bishop*, was so highly valued, in the primitive times of our religion, that none durst go out of the *church* till they had received it. The congregation always received the *blessing* upon their knees, or with their heads bowing down ; and I wish that all who profess any regard for our communion would copy after this devout practice of antiquity ; and prevent, if possible, that hurry and disturbance that generally are in our churches after the conclusion of the sermon. The priest has authority from heaven to *bless* the people—and upon the sons of peace shall his blessing rest ; but from such as prevent it by their sins or infidelity, shall his blessing *return to him again*.—*The Scourge* No. 3, 1717.



Village Sketches.

NO. XII.—CONCLUDING PAPER.

A GRACIOUS Providence has spared us to enter upon the last month in the year, in which we take our leave of the Christian village of Criton. We would therefore review our past proceedings, by asking what profit have we derived from the perusal of our former numbers? We shall meet in the day of judgment, when the instructor and the instructed shall be called to give an account of all their works. Are we prepared for this solemn reckoning? Have we written, and have we read, in the fear of God, with earnest prayer for his blessing? Let those enquiries sink deep into our hearts.

There were many other persons in the village who were pious and excellent; but we have not time and space to notice them all. We shall, in conclusion, only mention a few of them.

As we enter the village from the market-town of H—, we find on the right hand a good looking house occupied by a *farmer*, who had filled in succession the various parish offices of constable, churchwarden, overseer of the poor, surveyor of the highways, collector of the taxes, and probably some other posts of responsibility. He was hale and hearty, about fifty years old, much and very deservedly respected by all who knew him. He possessed kindness and firmness in the discharge of his duties. There were other farmers equally respectable in the parish; but as the village *farmer* is best known, we have selected him as setting an example to young men in his line of life. He never employed his workmen or cattle on the Lord's-day unless in cases of absolute necessity. He was constant at church on the Sabbath, and he laboured to "do all his work" in the other "six days."

Nearly opposite to the farm-house stood some very pretty

cottages, occupied by sober and industrious labourers, one of whom was an old *carpenter*, who was also from his youth a *ringer* of the great bell. He spent his time, as he used to say, in his bed, his shop, the steeple and the church. He had been very sober and industrious. He brought up a large family—nevertheless, he had “saved a penny for a rainy day,” so that in old age he was able to give up his shop to one of his sons, when he employed his time in reading the Bible to his neighbours. The clergyman called him his *reader*. You might often see him trudging about the parish with a quarto Bible under his arm, and entering into the cottages of the old and infirm to read to them the sacred Scriptures. He never attempted to explain the chapters he read, leaving that, he said, to the minister. It was his work to *read*, and that of the clergyman to *explain*, the Bible to his friends. Of his reading the Bible, and of his ringing the great bell, he was perhaps too proud; yet he was a good man. He was above want, by his own labours; his ringing was quite free, and without charge to the parish. He was kept from church only one week before he died, having spent more than sixty years in the above employments. Many still remember him, and several, we trust, follow his good example.

In another part of the village, not far from the church-gate, there was the house of the *village blacksmith*, who was called by the very appropriate name of *Sampson*, for his great strength. He could lift up and carry a greater weight than any of the farming men. Early and late you could hear his bellows and his hammer; and it pleased God to endow him with great mental powers. He used to say that he could use his head, his tongue, his heart and his hands, by God's help, as well as any man in Great Britain. Though he always differed in opinion to the clergyman, the esquire, and the schoolmaster, yet those gentlemen acknowledged his capacity for thought as well as for work. One day I observed him on my way, as a lad, to the village school, reading a huge volume; and on asking him what it was, he replied, “It is Jeremy Taylor's ‘Ductor Dubitantium.’” When I was several years older, he puzzled me with a work on Logic. He made the farmer's servants wonder, when he talked to them about “Euclid's Elements” and “Chambers's Cyclo-pedia.” But his chief book was his Bible, which he made his rule of faith and his rule of life. He never drank ale or beer. Water or milk was his only beverage.

There was, a little out of the village, a fine looking tall man, whose trade was that of a *weaver*,* and who was greatly esteemed by all the inhabitants for his kindness and diligence in the Sunday school. His cottage was surrounded with trees, and covered with ivy. In this solitary place, the shuttle was heard at all working hours. He and his family, consisting of his wife

* See the “Welsh Weaver,” a penny little book, published by the London Religious Tract Society.

and eight children, were remarkable as being good singers. In their house and in the church their voices were united in the praises of God : nor could the weaver ever sing any kind of song, excepting "God save the King." He considered that as part of his daily devotion. He was loyalty itself personified. He sometimes betrayed angry feelings towards those who differed from him in political sentiments. The "Church and King" he considered as worthy of all his honour and prayers. He was most conscientious in "bringing up his children in the nurture and admonition of the Lord."

The village *shopkeeper* and his wife demand our observation. One could hardly tell on entering his shop whether he was a grocer, draper, hatter, hosier, or bookseller : he combined all these employments in one. As the towns were some miles distant, he contrived to keep on hand a little of everything that his neighbours needed for food or clothing. He was always on one side behind the counter, and his wife on the other side, excepting an occasional absence of a few minutes to take their meals. Two sons and two daughters assisted them in house-keeping and in the shop, so that all things were done in order. Family prayers night and morning were kept up, and the Sabbath was always strictly kept holy.

We regret to say that there were some exceptions to the general rules of good conduct in this village, for though the minister of the parish, assisted and supported by an excellent magistrate and the parish officers, greatly checked vice and profaneness, yet there were some persons guilty of drunkenness, idleness, lying and dishonesty. We must go out of the world, as St. Paul says, to avoid altogether such characters ; but it is certain that if all official persons did their duty aright, we should seldom have much cause to complain of the bad conduct of the inhabitants of any place. It is much easier to prevent vice than to reform it. Where the Church is allowed to maintain its influence in a parish, not too large and populous for the clergyman's pastoral oversight, and where all the people of the parish are accustomed to act up to the spirit of our Constitution in Church and State, much evil of every kind would be prevented, and as much happiness would be enjoyed as man is capable of in his present state of existence. We therefore invite the readers of the *Village Churchman* to consider what means they possess to promote the welfare of their respective localities, by a good example and by the exercise of their situations. No man, however humble his rank, is without the power to do good. Christians are "the salt of the earth" and "the light of the world," so we say to all, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

W. M.

November 4, 1843.



The Liturgy.

[From Wheatley's Remarks on the Common Prayer].

THE FORM OF SOLEMNIZATION OF MATRIMONY.

Section IV. *Of the Solemnization of Marriage.*

THE two parties having now declared their consent to take each other for husband and wife, they proceed, in the next place, to the immediate celebration of the marriage itself, which is introduced with a very ancient and significant ceremony, viz., the father or friends giving the woman in marriage. The rubric orders that the *minister shall receive her at her father's or friends' hands*; which signifies, that the father resigns her up to God, and that it is God who, by his priest, now gives her in marriage, and who provides a wife for the man, as he did at first for Adam (Gen. ii. 23). The minister then delivers the woman into the possession of the man, and joins their right hands, which is significant of a contract of friendship, and the making of a covenant (2 Kings x. 15; Prov. xi. 21). The minister having joined their hands, causes them to give their troth, by a mutual stipulation, each one saying *I, A. take thee B., &c.* But besides the invisible pledge of our fidelity, the man is also obliged to deliver a visible pledge; which the rubric directs shall be a *ring*. In King Edward's Book of Common Prayer it was to be accompanied with *other tokens of spousage, as gold or silver*. Before the ring may be given to the woman, the man must *lay it upon the book, with the accustomed duty to the priest and clerk*. And the priest taking the ring shall deliver it unto the man, intimating, that it is our duty to offer up all we have to God, as the true proprietor, before we use them ourselves; and to receive them as from his hand to be employed towards his glory. The man receiving the ring from the minister, places it upon the fourth finger of the woman's left hand, and speaking to her, says, "*With this ring I thee wed,*" &c. And now the covenant being finished, the minister asks a blessing upon it, after which he joins the hands of the married couple, and declares, *Those whom God hath joined together, let no man put asunder.*

And now the holy covenant being firmly made, it ought to be duly published and proclaimed; therefore the minister makes

proclamation that the marriage is legal and valid, and *pronounces that they be man and wife together, in the name*, and by the authority, *of the Father, &c.*

The minister then closes this part of the office with a blessing—*God the Father, &c.*

The marriage covenant being now completed, *the minister and clerk are to go to the Lord's-table.* For by all the Common Prayer Books, till the last review, the new married persons were obliged to receive the holy communion the same day of their marriage. Though not insisted upon by the present rubric, it still declares *it is convenient* they should do so. Whilst going to the Lord's-table, this psalm shall be said or sung, *Blessed are all they, &c., or God be merciful, &c.* After this, the minister offers up some further prayers and supplications upon the parties, introduced with the ancient form, *Lord have mercy upon us, &c.* The whole service is then closed, with a solemn exhortation taken from the epistles of St. Peter and St. Paul.

The Bible.

“Is it for us to be made acquainted with the way which God hath to bring his counsel and purposes about? God will not have great things brought to pass, either altogether without means, or by those means altogether which are, to our seeming, probable and likely. Not without means, lest under colour of repose in God, we should nourish at any time in ourselves idleness: not by the mere ability of means gathered together through our own providence, lest prevailing by helps which the common course of nature yieldeth, we should offer the sacrifice of thanksgiving for whatsoever prey we take to the nets which our fingers did weave; than which there cannot be to him more intolerable injury offered. The more blest, the more curst, if we make his graces our own glory, without imputation of all to him; whatsoever we have we steal, and the multiplication of God's favours doth but aggravate the crime of our sacrilege: he knowing how prone we are to unthankfulness in this kind, tempereth accordingly the means, whereby it is his pleasure to do us good. This is the reason why God would neither have Gideon to conquer without any army, nor yet to be furnished with too great an host. This is the cause why, as none of the promises of God do fail, so the most are in such sort brought to pass, that if we after consider the circuit, wherein the steps of his providence have gone, the due consideration thereof cannot choose but draw from us the self-same words of astonishment, which the blessed apostle hath: ‘Oh the depth of the riches of the wisdom of God! how unsearchable are his counsels, and his ways past finding out!’ Let it therefore content us always to have his word for an absolute warrant; we shall receive and find in the end; it shall at length be opened unto you; however, or by what means, leave it to God.”—*Hooker.*

ON THE REVELATION OF ST. JOHN THE DIVINE.

THE revelations contained in this book were made to St. John during his exile in the Isle of Patmos, though the book containing them could not have been published until after his release, on the Emperor's death, in the year 96, and after his return to Ephesus. The scope of the book is *twofold*: *first*, generally to make known to the apostle “*the things which are*”, (i. 19)—i.e., the then present state of the Christian Churches in Asia; and, *secondly*, and principally, to reveal to him “*the things which shall*

be *hereafter*," on the constitution and condition of the Christian Church, through its successive periods, from its beginning to its consummation in glory. The division will stand thus :—

Part I. contains the "*things which are*." (i.-iii.)

Part II. contains the prophecy of "*the things which shall be hereafter*." (iv.-xxii.)

Having now been permitted by a gracious God to present our readers with a brief account of the different books in the Bible, we cannot conclude without remarking with the Psalmist, "*Thy testimonies are wonderful*," and without offering up his earnest prayer, "*Open thou mine eyes, that I may behold the wondrous things of thy law*."

Within this awful volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God hath given grace
To read, to fear, to hope, to pray—
To lift the latch, to force the way ;
And better had they ne'er been born,
Than read to doubt, or read to scorn.—*Scott*.

Notices of Books.

The Puse System: a Letter to the Venerable Archdeacon Musgrave. By the Rev. W. Gillmor, Incumbent of Illingworth, Halifax, Yorkshire. Halifax : R. Leyland and Son.

THIS pamphlet contains, within a very small compass, a comprehensive view of the whole subject of puses. To those of our readers who are anxious to be informed upon such a matter, in all its bearings, we cannot do better than recommend Mr. Gillmor's timely publication. He has rendered good service to the Church, and we trust he may live to see many of his wishes fully realized. We hope very shortly to present our readers with some lengthy extracts from the above named work.

Miscellanea.

ORIGIN OF ECCLESIASTICAL TITLES.

Lord Primate.—We have already seen that our great exemplar received the title of "Lord" as an expression of respect, not indeed to his worldly rank, but to his prominent *religious* character. *Primate* means merely *the first*. It is remarkable that a similar title is given, by the Evangelist, to Peter. "The first Simon who is called Peter." (Matt. x. 2). *Arch* is simply the Greek *αρχη*; the beginning, or first. We now come to *Very Rev. Dean*. When fairly examined, this, like its fellows, will be found to be far less pompous than it appears. Did candour and a *patient spirit of investigation* prevail more amongst

persons who undertake to reform the Church, we would be spared many angry invectives; and well-disposed, but ill-instructed, persons would be less often led astray. This will strikingly appear when we examine this obnoxious word *Dean*. The original term was *Decanus*, and was applied to a Roman soldier who had the charge of ten others; this rank was, therefore, equivalent to our serjeant. Instead, then, of being a pompous assumption of rank, we would refer to it as being a beautiful example of the humility of those who adopted it. *Reverend* is a title, than which none could, perhaps, be found more suitable for a minister of Christ. It is derived from *vereor*, to respect; reverence is, strictly speaking, the respect due from a free-man to his superior. That there is nothing implied in the title beyond what a Christian minister ought to require, and what a Christian layman ought to give, is evident from the use of the term made by a heathen poet—"There was formerly great respect for a hoary head. *Venerable* is just as simple a title as *Reverend*. The one expresses the respect which arises from filial fear; the other, that which springs from respectful love. Admitting the lawfulness of any titles, could a candid mind object to such a one as this? *Archdeacon*; *Deacon*, is literally a servant—*Archdeacon* is, then, the head servant. *Chaplain* is simply the minister who officiates in a chapel.—*Baylee's Institutions of the Church of England of Divine Authority*.

Treasury.

NEVER let us reckon that our work, in contending against sin, in crucifying, mortifying, and subduing of it, is at an end. The place of its habitation is unsearchable; and when we may think that we have thoroughly won the field, there is still some reserve remaining that we saw not, that we knew not of. Many conquerors have been ruined by their carelessness after a victory; and many have been spiritually wounded after great successes against this enemy. David was so; his great surprisal into sin was after a long profession, manifold experiences of God, and watchful keeping himself from his iniquity; and hence, in fact, hath it come to pass, that the profession of many hath declined in their old age or riper time. They have given over the work of mortifying sin before their work was at an end. There is no way for us to pursue sin in its unsearchable habitation, but by being endless in our pursuit. It may be under some great affliction, it may be in some eminent enjoyment of God, in the sense of the sweetness of blessed communion with Christ, we have been ready to say, that there was an end of sin—that it was dead and gone for ever. But we have now found the contrary by experience. Hath it not manifested that it was only retired into some unsearchable recesses of the heart, as to its inbeing and nature; though it may be greatly weakened in its power. Let

us then reckon on it, that there is no way to have our work done, but by always doing of it, and he who dies fighting in this warfare, dies assuredly a conqueror.—*Dr. John Owen.*

Calendar.

DECEMBER.						
Days of Month.	Sundays and Holy-days.	MORNING.		EVENING.		
		1st Lesson	2d Lesson	1st Lesson	2d Lesson	
3	1 Sund. in Advent.	Isaiah 1	Acts 4	Isaiah 2	Heb. 9	
10	2 Sund. in Advent.	— 5	— 10	— 24	James 3	
17	3 Sund. in Advent.	— 25	— 17	— 26	1 Peter 5	
21	St. Thomas.	Prov. 23	— 21	Prov. 24	1 John 1	
24	4 Sund. in Advent.	Isaiah 30	— 24	Isaiah 32	— 4	
25	Christmas Day*	a 9	Luke c 2	e 7	Titus f 3	
26	St. Stephen.	Prov. 28	Acts d 6	Eccles. 4	Acts g 7	
27	St. John Evan.	Eccles. 5	Rev. 1	— 6	Rev. 22	
28	Innocents' Day.	Jer. b 31	Acts 25	Wisd. 1	1 John 5	
31	1 Sund. aft. Christ.	Isaiah 37	— 28	Isaiah 38	Jude	

* Proper Ps.—Morn., 19, 45, 85.—Even., 89, 110, 132.

a To ver. 8.

b To ver. 18.

c To ver. 15.

d Begin ver. 8, and chap. 7 to ver. 30,

e Ver. 10 to ver. 17.

f Ver. 4 to ver. 9. g Ver. 30 to ver. 55. Ember Days 20, 22, 23.

The Editor to the Reader.

THE Reader is informed that in future *The Village Churchman* will be incorporated with *The Churchman*: which will contain thirty-six pages 12mo., price 3d. The Literary Department will be entrusted to the Rev. JOSHUA FAWCETT, the original Editor of *The Village Churchman*, who solicits a continuance of that valuable assistance from his former Correspondents, which he desires most gratefully to acknowledge. This arrangement has been come to in the hope that more extensive good may be done by the Magazines in union than separate. They will henceforth appear under the title of "THE CHURCHMAN'S MAGAZINE and VILLAGE CHURCHMAN."

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